فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ (سورة الاعراف:176)

IMPORTANT PERSONS
& Places in the history

WRITTEN BY:
DR. MAULANA MOHAMMAD NAJEEB QASMI

EDITED BY:
ADNAN MAHMOOD RASHEED USMANI

www.najeebqasmi.com



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Important Persons & Places in History

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First English Edition: March 2016

Published by:
Freedom Fighter Maulana Ismail Sambhali Welfare Society, Deepa Sarai, Sambhal, UP, India

Address for Gratis Distribution:
Dr. Muhammad Mujeeb, Deepa Sarai,
P.O. Sambhal, UP (Pin Code 2044302) India

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Preface

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْن،وَالصَّلاة وَالسَّلامُ عَلَى النَّبِيِّ الْكَرِيم وَعَلىٰ آله وَاَصْحابه اَجْمَعِيْن۔

Prophet Muhammad (PBUH) came with a universal message. His message was not restricted to a certain tribe or a nation. It was not meant for a limited period either. Rather the message he was shouldered with was general and timeless.

After the departure of the Prophet Muhammad (PBUH) from this world, entire Muslim Ummah, in general, and Ulama, in particular, were entrusted with the noble responsibility of preserving that eternal message of the Prophet Muhammad (PBUH) and passing it on to the subsequent generations. So the interpreters of the Qur'an and scholars of Hadith and Fiqh of different eras have served Islam using the best available resources at their times.

Modern technologies such as websites, WhatsApp, Facebook, YouTube and mobile apps are being used currently for sharing Islamic messages and spreading teachings of Prophet Muhammad (PBUH). But it needs to be accelerated to maximize the advantages of these technologies.

Some of my sincere friends extended their technical and financial support to me so that I may also take my part in service of Islam by using modern technologies. Our team launched our website (www.najeebqasmi.com) in 2013 and two mobile applications (Deen-e-Islam and Hajj-e-Mabroor) in 3 languages in 2015. 18 Ulamas of India and Pakistan and different Islamic institutions have given their reviews about these two apps appreciating the glorious efforts made by me and my team in bringing out such Islamic apps.

While preparing these apps, my articles (around 200) were translated into English and Hindi languages. They were edited

by the experts. Hindi translations of the said articles are simple and easy to understand.

By the grace of Allah, English and Hindi translations of these articles have been compiled into 14 books in each language according to subject, totaling them to 28 books in all. Apart from this, seven books were written earlier in Urdu. Nine more books are being compiled in Urdu. These books are collections of various articles which were published in newspapers and magazines at different times.

History is replete with famous personalities and there is a need to get them introduced to next generations also. The current book, “Important Persons & Places in History” describes about the prophets as mentioned in the history and also their geographical jurisdiction and relocations. That is followed by brief history of the four Righteous Caliphs (RA) and Fatimah (RA), the daughter of our beloved Prophet (PBUH), and other noble scholars in Islam.

I pray to Allah to accept this small effort made by me with the sole intention of serving Islam. I also pray to Allah for the scholars who wrote encouraging reviews, well-wishers who provided their technical and financial support for this project, translators, editors and designers.

Special thanks to Hazrat Maulana Abul Qasim Numani (Muhtamim of Darul Uloom Deoband), Maulana Mohammad Asrarul Haque Qasmi, M.P. (India) and Professor Akhtar Alwasey (Ex-director of Zakir Hussain Institute of Islamic Studies) for their valuable reviews on the books.

I also express special gratitude to Mr. Adnan Mahmood Usmani for editing these books and to Dr. Shafa’atullah Khan for his consistent support throughout this project.

Mohammad Najeeb Qasmi, Riyadh
01-06-1437 = 10-03-2016

Foreword

In the name of Allah, the Most Beneficent, Most Merciful
Praise be to Allah, Peace and blessings of Allah be upon His Messenger, Muhammad, and all his family and companions.

We are living in an age of tremendous cataclysm and uncertainty. People everywhere are groping anxiously for something that can save humanity, which has lost its way and is on the brink of unprecedented disaster. It is also true to say that we live in an era of the ultimate material civilization and progress, but in terms of values and morals, mankind appears to be diminishing day by day. Islam claims to provide answers and solutions, ones which are compatible with reason, logic, and the realities of the human life, In Islam, there are no obscure or mysterious things that we have only to believe without being allowed to ask about them. It is the Qur'an, Hadith and Sunnah which provide answers in convincing, conclusive and incomparable style.

Dr Najeeb Qasmi wrote many articles on contemporary issues and tried to guide humanity to the right path. But all his articles were limited to Urdu language and it was required to translate his work into English to convey the teachings of Islam to a broader horizon. The task of translating and editing into English at individual articles level and then compiling them into 14 volumes was an arduous one but with the blessing of Almighty Allah, I was able to accomplish this task within the specific time and I am thankful to my family for all their cooperation. Without their kind support it would not have been possible to complete it in time.

May Allah accept our efforts to spread the message of Islam and guide us all to the right path.

Adnan Mahmood Usmani
Consulting Editor
Riyadh, Saudi Arabia
16 March, 2016, 6 Jumada' II, 1437

(Mufti) Abul Qasim Nomani
Mohtamim (VC) Darul Uloom Deoband

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Ref. No.........   Date:..... ....

باسمہ سبحانہ وتعالیٰ

جناب مولانا محمد نجیب قاسمی سنبھلی مقیم ریاض (سعودی عرب) نے دینی معلومات اور شرعی احکام کو زیادہ سے زیادہ اہل ایمان تک پہونچانے کے لئے جدید وسائل کا استعمال شروع کرکے، دینی کام کرنے والوں کے لیے ایک اچھی مثال قائم فرمائی ہے۔

چنانچہ سعودی عرب سے شائع ہونے والے اردو اخبار (اردو نیوز) کے دینی کالم (روشنی) میں مختلف عنوانات پر ان کے مضامین مسلسل شائع ہوتے رہتے ہیں۔ اور موبائل ایپ اور ویب سائٹ کے ذریعہ بھی وہ اپنا دینی پیغام زیادہ سے زیادہ لوگوں تک پہونچا رہے ہیں۔
ایک اچھا کام یہ ہوا ہے کہ زمانہ کی ضرورت کے تحت مولانا نے اپنے اہم اور منتخب مضامین کے ہندی اور انگریزی میں ترجمے کرادیے ہیں، جو الیکٹرونک بک کی شکل میں جلد ہی لانچ ہونے والے ہیں۔

اور امید ہے کہ مستقبل میں یہ پرنٹ بک کی شکل میں بھی دستیاب ہوں گے۔

اللہ تعالیٰ مولانا قاسمی کے علوم میں برکت عطا فرمائے اور ان کی خدمات کو قبول فرمائے۔ مزید علمی افادات کی توفیق بخشے۔

ابوالقاسم نعمانی غفرلہ
مہتمم دارالعلوم دیوبند
۳/۶/۱۴۳۷ھ

Reflections

Maulana Mohammad Najeeb Qasmi, current resident of Saudi Arabia, made a great accomplishment of conveying Islamic information to the believers by using modern technologies. It, in fact, serves a good example for those who are working in the religious field.

His articles dealing with diverse Islamic subjects have been regularly published in Saudi Arabia based Newspaper, "Urdu News". He has been serving Islam through his Mobile applications and website which he launched to spread message of Islam to a larger group of humanity. Recently, he got all his important articles translated into English and Hindi languages which are going to be launched in the form of electronic books. I hope these collections will be published in future in print edition as well.

May Allah bless Maulana Qasmi with more barakah in his knowledge and grant acceptance to his works.

Abul Qasim Nomani
Mohtamim of Darul Uloom Deoband
03-06-1437 = 13-03-2016

Mohammad Asrarul Haque
Member of Parliament
(Lok Sabha)
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تاثرات

عصر حاضر میں دینی تعلیمات کو جدید آلات ووسائل کے ذریعہ عوام الناس تک پہنچانا وقت کا اہم تقاضہ ہے، اللہ کا شکر ہے کہ بعض دینی، معاشرتی اور اصلاحی فکر رکھنے والے حضرات نے اس سمت میں کام کرنا شروع کردیا ہے، جس کے سبب آج انٹرنیٹ پر دین کے تعلق سے کافی مواد موجود ہے۔ اگرچہ اس میدان میں زیادہ تر مغربی ممالک کے مسلمان سرگرم ہیں لیکن اب ان کے نقش قدم پر چلتے ہوئے مشرقی ممالک کے علماء ودعاۃ اسلام بھی اس طرف متوجہ ہورہے ہیں جن میں عزیزم ڈاکٹر محمد نجیب قاسمی صاحب کا نام سرفہرست ہے۔ وہ انٹرنیٹ پر بہت سادینی مواد ڈال چکے ہیں، باضابطہ طور پر ایک اسلامی واصلاحی ویب سائٹ بھی چلاتے ہیں۔

ڈاکٹر محمد نجیب قاسمی کا قلم رواں دواں ہے۔ وہ اب تک مختلف اہم موضوعات پر سینکڑوں مضامین اور کئی کتابیں لکھ چکے ہیں۔ ان کے مضامین پوری دنیا میں بڑی دلچسپی کے ساتھ پڑھے جاتے ہیں۔ وہ جدید ٹکنالوجی سے بخوبی واقف ہونے کی وجہ سے اپنے مضامین اور کتابوں کو بہت جلد دنیا بھر میں ایسے ایسے لوگوں تک پہنچا دیتے ہیں جن تک رسائی آسان کام نہیں ہے۔ موصوف کی شخصیت علوم دینی کے ساتھ علوم عصری سے بھی آراستہ ہے۔ وہ ایک طرف عالم دین ہیں، تو دوسری طرف ڈاکٹر ومحقق بھی اور کئی زبانوں میں مہارت بھی رکھتے ہیں اور اس پر مستزاد یہ کہ وہ فعّال ومتحرک نوجوان ہیں۔ جس طرح وہ اردو، ہندی، انگریزی اور عربی میں دینی واصلاحی مضامین اور کتابیں لکھ کر عوام کے سامنے لارہے ہیں، وہ اس کے لئے تحسین اور مبارکباد کے مستحق ہیں۔ ان کی شب وروز کی مصروفیات وجدوجہد کو دیکھتے ہوئے ان سے یہ امید کی جاسکتی ہے کہ وہ مستقبل میں بھی اسی مستعدی کے ساتھ مذکورہ تمام کاموں کو جاری رکھیں گے۔ میں دعا گو ہوں کہ باری تعالیٰ ان سے مزید دینی، اصلاحی اور علمی کام لے اور وہ اکابرین کے نقش قدم پر گامزن رہیں۔ آمین!

مخلص

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Reflections

In the present era, modern technologies are very effective tools to spread one's ideology. I appreciate that some Islamic scholars already took initiative to create religious awareness in the Muslim society using these new technologies. We can find wide range of Islamic information already available at internet. Majority of those scholars are from Western countries. Now Ulama of Eastern countries are following their footsteps. Dr. Mohammad Najeeb Qasmi is one of them. He has already created his own Islamic website.

Dr. Mohammad Najeeb Qasmi is a religious scholar and researcher. He has written many articles and books on various Islamic topics which are read by a massive number of people throughout the world. His knowledge and understanding of innovative technologies assists him to convey his messages to Muslim community in the world. His efforts to bring his articles and books in Urdu, Hindi and English languages are admirable. We expect that his enthusiasm towards serving Islam will continue in the future. May Allah bless Dr. Qasmi with more knowledge of Islam.

(Maulana) Mohammad Asrarul Haque Qasmi
M.P. (India)
President of All India Education & Social Foundation – New Delhi

प्रो. अख़्तरूल वासे
आयुक्त
PROF. AKHTARUL WASEY
Commissioner

सत्यमेव जयते

भाषाजात अल्पसंख्यकों के आयुक्त
अल्पसंख्यक कार्य मंत्रालय
भारत सरकार
Commissioner for Linguistic Minorities in India
Ministry of Minority Affairs
Government of India

تقریظ

اطلاعاتی انقلاب برپا ہونے کے بعد جس طرح ہر قسم کی معلومات انٹرنیٹ کے ذریعہ آنکھوں کی دو پتلیوں میں سما گئی ہیں۔ اس نے ''گاگر میں ساگر'' اور ''کوزے میں دریا'' کے تخیلاتی تصورات کو نہ صرف حقیقت بنا دیا ہے بلکہ ان پر ہمارا انحصار روز بروز ناگزیر ہوتا جا رہا ہے۔ گوگل (Google) ہو یا وکی پیڈیا (Wikipaedia) یا پھر دوسری سوشل سائٹس انہوں نے ترسیل وابلاغ کو وہ ہمہ جہت رخ اور رفتار کی تیزی عطا کی ہے کہ فراق وفصل کے تمام تصورات بے معنی ہو کر رہ گئے ہیں۔ لیکن اس اطلاعاتی انقلاب نے ایک پیچیدہ مسئلہ یہ پیدا کر دیا ہے کہ اطلاعات رسانی اور خبروں تک رسائی میں حقائق سے گریز یا ان کو مسخ کرنے کا چلن بھی اس طرح شامل ہو گیا ہے اور اس سچائی کو اسلام اور مسلمانوں سے بہتر کون جانتا ہے۔ دوسرا سنگین مسئلہ یہ ہے کہ باخبر ہونے اور معلومات حاصل کرنے کے لئے اب مطالعہ کی عادت لوگوں میں خاصی کم ہوتی جا رہی ہے۔ کیونکہ موبائل کے روپ میں دنیا ان کی مٹھی میں سمائی رہتی ہے اور وہ سب کچھ اسی کے ذریعہ جاننا چاہتے ہیں۔ اس چیلنج اور مسئلے کے حل کے لئے ضروری ہے کہ ہم غلط بیانیوں اور حقائق کو دنیا پر آشکار کرنے کے لئے اور اپنے ہم مذہبوں خاص طور پر نئی نسل کو صحیح معلومات فراہم کرنے، انہیں رہنمائی دینے اور ان کے شعور میں بالیدگی اور پختگی لانے کے لئے اس اطلاعاتی انقلاب کے جتنے بھی وسائل وذرائع ہیں ان کا بھرپور استعمال کریں۔

مجھے خوشی ہے کہ ہمارے ایک موقر اور معتبر عالم حضرت دین مولانا محمد نجیب قاسمی نے جو ازہر ہند دارالعلوم دیوبند کے قابل فخر ابنائے قدیم میں سے ہیں اور عرصہ سے مملکت سعودی عرب کی راجدھانی ریاض میں برسرکار ہیں، انہوں نے اس ضرورت کو بخوبی سمجھا اور دنیا کی پہلی اسلامی موبائل ایپ ''دین اسلام'' اور ''حج مبرور'' اردو، انگریزی اور ہندی میں تیار کیا تھا اور اب وقت گزرنے کے ساتھ نئے سوالات کی روشنی اور علمی ضرورتوں کے تحت نئے مضامین اور نئے بیانات شامل کر کے ایک دفعہ پھر نئے انداز کے ساتھ پیش کرنے جا رہے ہیں۔ مزید برآں زندگی کے مختلف پہلوؤں پر دین کے حوالہ سے دو سو مضامین کے الیکٹرونک ایڈیشن کو بھی منظر عام پر لایا جا رہا ہے۔ مجھے وقتاً فوقتاً محترم مولانا محمد نجیب قاسمی صاحب کے مقالے، الیکٹرانک مضامین اور علمی فتوحات سے استفادہ کرنے کا موقعہ ملتا رہا ہے۔ مجھے ان کے متوازن، اعتدال پسند اور عالمانہ اندازِ تحریر نے ہمیشہ متاثر کیا۔ میں مولانا نجیب قاسمی کی خدمت میں ہدیۂ تبریک وتشکر پیش کرتا ہوں اور خدا سے دعا کرتا ہوں کہ وہ ان کی عمر میں درازی، علم میں اضافہ اور قلم میں مزید پختگی عطا فرمائے۔ کیونکہ:

ستاروں سے آگے جہاں اور بھی ہیں
ابھی عشق کے امتحاں اور بھی ہیں

(پروفیسر اختر الواسع)
سابق ڈائریکٹر: ذاکر حسین انسٹی ٹیوٹ آف اسلامک اسٹڈیز
سابق صدر: شعبہ اسلامک اسٹڈیز جامعہ ملیہ اسلامیہ، نئی دہلی
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Reflections

The revolution of information technology has provided easy access to all kinds of information. Maxims like “Ocean in a pot” does not seem to be an imagination anymore. Our dependence on the technology is increasing. Google, Wikipedia and other social websites are the fastest tools of information and communication. But this abundance of information has created confusion. Instead of conveying truth to people, it is being used to spread distorted reality. This is harming Islam and Muslim mostly. Second major issue is that internet has affected the habit of book reading. In such scenario, we need a positive use of these resources of information, so that we can expose the truth to people and guide the Muslim community especially young generation to the right path.

I am glad that our respected scholar Maulana Muhammad Najeeb Qasmi who is one of the alumni of Darul Uloom Deoband and has been residing in Riyadh, Saudi Arabia for quite a long time felt this need. He launched the first Islamic mobile application “Deen-e-Islam” and “Hajj-e-Mabroor” in Urdu, Hindi and English languages. Considering the needs of time, he is again presenting it with the addition of new articles and speeches. Moreover, he is going to launch electronic edition of two hundred articles on different religious aspects. I often read his electronic articles. His moderate and scholarly articles always touch me. I express my gratitude to Maulana Najeeb Qasmi and pray for his long life to Allah. May Allah bless him with more knowledge.

Professor Akhtarul Wasey
Ex - Director of Zakir Husain Institute of Islamic Studies
Ex - Head of Islamic Studies Department,
Jamia Millia Islamia – New Delhi
Ex - Vice Chairman of Urdu Academy – Delhi

Prophets (AS) and Apostles (AS)

Allah created humans and jinns for His worship as He has mentioned in the Holy Qur'an, "I did not create the Jinns and the human beings except for the purpose that they should worship Me" (Surah Al-Zaariyat, verse: 56). Now the question that arises is, what is worshipping or what does it mean to worship? How to worship? What should be the way of worshipping? For this reason only, Allah chooses few people from amongst the human beings and reveals onto them such commandments that specify what all is obligatory, what could be done and what is to be avoided. Suffice it to say that through revelation Allah specifies the way in which the worldly life is to be lived, and this is what worshipping means. These chosen ones – who were leaders of the period they belonged to, thoroughly accomplished in terms of both knowledge and practice, emblematic when it comes to fear of Allah – are called Prophets (AS) or Apostles (AS). The responsibility of these people was to call bondsmen of Allah to Allah by means of their (prophets') words and deeds. We must read the narratives of Prophets (AS) and Apostles (AS) as Allah mentions in the Holy Qur'an after giving a detailed narrative of Prophet Yusuf (AS), "Surely, in the narratives of these, there is a lesson for the people of understanding" (Surah Yusuf, verse: 111).

Ulama have several opinions and statements in relation to the difference between a Prophet and an Apostle, however, all the commentators, thinkers and Ulama agree that in the Holy Qur'an both the words are used synonymously. That said, Prophet is a common term whereas Apostle is a specific or special term.

This chain of Prophets (AS) and Apostles (AS) began with Prophet Adam (AS) and ended at Prophet Muhammad (PBUH). The fact of the matter is that alongside being an Apostle, Prophet Muhammad (PBUH) is also the last Prophet as mentioned by Allah, “but he is a messenger of Allah and the last of the Prophets” (Surah Al-Ahzaab, verse: 40).

The exact number of Prophets (AS) and Apostles (AS) who came between Prophet Adam (AS) and Prophet Muhammad (PBUH) is known to none save Allah as mentioned by Him in the Holy Qur’an, “(We have sent) some Messengers, We have already told you about, and some other Messengers We did not tell you about” (Surah Al-Nisaa, verse: 146). Still, as per a famous Hadith by Abuzar Ghifaari (RA) in which Prophet Muhammad (PBUH) responded to his question saying, “There were roughly about one hundred twenty four thousand Prophets (AS) and 313/315 Apostles (AS) (Sahih Ibne Hibban), it has been recorded that the number of Prophets (AS), just like the number of companions of Prophet Muhammad (PBUH), was around one hundred twenty four thousand (Allah knows best). Although few of our Ulama have expressed that Hadith {the one narrated by Abuzar (RA)} is weak in terms of its authenticity, on the basis of several witnesses and history, this Hadith has been accepted.

In the Holy Qur’an there has been a mention of 25 Prophets (AS) and Apostles (AS). Out of these 25, 18 have been mentioned at one place. Following are the 25 Prophets (AS) and Apostles (AS) who have been mentioned in the Holy Qur’an:

1. Prophet Adam (AS)

2. Prophet Idrees (AS)
3. Prophet Nooh (AS)
4. Prophet Hood (AS)
5. Prophet Saaleh (AS)
6. Prophet Ibrahim (AS)
7. Prophet Loot (AS)
8. Prophet Ismaeel (AS)
9. Prophet Ishaaq (AS)
10. Prophet Yaqoob (AS)
11. Prophet Yusuf (AS)
12. Prophet Ayyub (AS)
13. Prophet Shuaib (AS)
14. Prophet Musa (AS)
15. Prophet Haroon (AS)
16. Prophet Yunus (AS)
17. Prophet Dawood (AS)
18. Prophet Sulaiman (AS)
19. Prophet Ilyaas (AS)
20. Prophet Al-Yas'a (AS)
21. Prophet Zakariyya (AS)
22. Prophet Yahya (AS)
23. Prophet Eesaa (AS)
24. Prophet Zulkifl (AS)
25. Prophet Muhammad (PBUH)

Prophet Azeez (AS) has been mentioned in the Holy Qur'an (Surah Taubah, verse: 30) but there is disagreement in relation to his Prophethood. Other than these 25 Prophets (AS) three have been mentioned in the sayings of Prophet Muhammad (PBUH); 1) Prophet Shees (AS), 2) Prophet Yoosha (AS), and 3) Prophet Khizr (AS) (there is disagreement in relation to his Prophethood).

From amongst these prophets (AS) there are five who belong to the same family; Prophet Ibrahim (AS), Prophet Ibarahim's (AS) son Prophet Ishaaq (AS), Prophet Ishaaq's (AS) son Prophet Yaqoob (AS), Prophet Yaqoob's (AS) son Prophet Yusuf (AS), and Prophet Ibrahim's (AS) nephew Prophet Loot (AS).

Prophets (AS) from Arabia

Prophet Adam (AS), Prophet Hood (AS), Prophet Saaleh (AS), Prophet Ismaeel (AS), Prophet Shuaib (AS) and Prophet Muhammad (PBUH).

Prophets (AS) from Iraq

Prophet Idrees (AS), Prophet Nooh (AS), Prophet Ibrahim (AS), Prophet Yunus (AS).

Prophets (AS) from Syria and Palestine

Prophet Loot (AS), Prophet Ishaaq (AS), Prophet Yaqoob (AS), Prophet Ayyub (AS), Prophet Zulkifl (AS), Prophet Dawood (AS), Prophet Sulaiman (AS), Prophet Ilyaas (AS), Prophet Al-Yas'a (AS), Prophet Zakariyya (AS), Prophet Yahya (AS) and Prophet Eesaa (AS).

Prophets (AS) from Egypt

Prophet Yusuf (AS), Prophet Musa (AS) and Prophet Haroon (AS).

Number of times these twenty five prophets (AS) have been mentioned in the Holy Qur'an:

1. Prophet Adam (AS): 25 times
2. Prophet Idrees (AS): twice
3. Prophet Nooh (AS): 43 times

4. Prophet Hood (AS): seven times
5. Prophet Saaleh (AS): nine times
6. Prophet Ibrahim (AS): 69 times
7. Prophet Loot (AS): 27 times
8. Prophet Ismaeel (AS): 12 times
9. Prophet Ishaaq (AS): 17 times
10. Prophet Yaqoob (AS): 16 times
11. Prophet Yusuf (AS): 27 times
12. Prophet Ayyub (AS): four times
13. Prophet Shuaib (AS): 11 times
14. Prophet Musa (AS): 136 times
15. Prophet Haroon (AS): 19 times
16. Prophet Yunus (AS): six times
17. Prophet Dawood (AS):16 times
18. Prophet Sulaiman (AS): 17 times
19. Prophet Ilyaas (AS): thrice
20. Prophet Al-Yas'a (AS): twice
21. Prophet Zakariyya (AS): 8 times
22. Prophet Yahya (AS): four times
23. Prophet Eesaa (AS): twenty five time
24. Prophet Zulkifl (AS): twice
25. Prophet Muhammad (PBUH): five times specifically

- Prophet Muhammad (PBUH) has been mentioned in the Holy Qur'an five times specifically (the name Muhammad has been used four times and the name Ahmad has been used once). As Apostle of Allah (PBUH), Apostle, and Prophet, Prophet Muhammad (PBUH) has been referred to at several places in the Holy Qur'an whereas on numerous occasions Prophet Muhammad (PBUH) has been addressed directly.

- With reference to Prophet Adam (AS) it has been mentioned that from the heavens he landed in India. He is buried either in India or in Makkah Mukarramah.
- Prophet Ibrahim (AS) had two sons; Prophet Ishaaq (AS) and Prophet Ismael (AS). After them all the Prophets (AS) were the descendants of Prophet Ishaaq (AS) except the leader of all the prophets (AS) Prophet Muhammad (PBUH). He (PBUH) was a descendant of Prophet Ismaeel (AS).
- Prophet Yaqoob (AS) had the title Israel which means Slave of Allah. His progeny is called people of Israel (Bani Israel).

Prophet Nooh (AS) was sent for People of Nooh (AS), Prophet Hood (AS) was sent for People of ‘Aad, Prophet Saaleh (AS) was sent for People of Thamood, Prophet Loot (AS) for People of Loot and Prophets (AS) Musa, Haroon, Dawood, Sulaiman, Zakariyya, Yahya and Eesaa were sent as apostles (AS) for the reform of different tribes of People of Israel.

A Brief Biographical Narrative of Prophet Ibrahim (AS)

- Prophet Ibrahim (AS) was born about four thousand years ago in Iraq.
- Prophet Ibrahim's (AS) father Aazar was a religious leader. He used to make idols and sell them for a living.
- Right from his childhood days Prophet Ibrahim (AS) opposed idol worship.
- When Prophet Ibrahim (AS) opposed idol worship he was threatened that he would be killed and kicked out of his house.
- There came a point when Prophet Ibrahim (AS) entered a place of worship and smashed all the idols to pieces except the tallest one, an event duly recorded in the Holy Qur'an…. And then he confronted the king called Namrood.
- During the round of arguments, instead of paying attention to the logical and rational answers provided by Prophet Ibrahim (AS), a royal declaration was made to burn Prophet Ibrahim (AS) to death and help the idols worshipped by the people.
- Prophet Ibrahim (AS) was thrown into the fire made by Namrood. However, as per the command of Allah, the fire not only cooled down but also became blissful and pleasant for Prophet Ibrahim (AS).
- The unfortunate thing about this community was that despite witnessing such a remarkable miracle not even a single person embraced Islam.
- Therefore, Prophet Ibrahim (AS) left Iraq and headed towards Syria.

- From Syria Prophet Ibrahim (AS) went to Palestine and settled down there permanently, he made Palestine the centre of preaching Islam.
- Once Prophet Ibrahim (AS) went to Egypt with his wife Saarah.
- The king of Egypt presented Haajrah to serve as a maidservant for Prophet Ibrahim's (AS) wife Saarah.
- Till that point Saarah had not given birth to a baby even once.
- From Egypt Prophet Ibrahim (AS) once again returned to Palestine.
- Saarah herself got Haajrah married to Prophet Ibrahim (AS).
- In the old age Haajrah gave birth to Prophet Ismaeel (AS).
- After some time Sarah gave birth to Prophet Ishaaq (AS).
- As per the instructions given by Allah, Prophet Ibrahim (AS) left his wife Haajrah and son Prophet Ismaeel (AS) in the parched and dried up land of Makkah Mukarramah, near the house of Allah.
- When there was nothing left to eat, in desperation Haajrah ran restlessly to the nearby mountains Safaa and Marwah. So, the spring Zamzam started flowing.
- At some point later a tribe named Banu Jurham passed by that region. Seeing the availability of water they sought Haajrah's permission to stay there. Haajrah granted them the permission to stay.
- Prophet Ibrahim (AS) was shown in the dream that he was slaughtering his son in the name of Allah. The dream of a prophet (AS) is true. Therefore, in order to fulfil that specific commandment of Allah, he instantly left Palestine and headed towards Makkah Mukarramah. When the father told his son that Allah

had commanded him to slaughter his son, the response of the obedient son Prophet Ismaeel (AS) was, “Dear father! Just do whatever you have been instructed to do. By Allah’s will you will find me among the steadfast ones.”

- And then, just to please Allah, Prophet Ibrahim (AS) performed human history’s such an extraordinary and remarkable task that an act of that kind was neither witnessed by the heavens and earth before Prophet Ibrahim (AS) nor will they ever witness something of that sort again. He made his piece of heart lie down on the ground with his eyes facing the ground, sharpened his knife, blindfolded himself and, with the amount of force possible, kept moving the knife on his son’s neck till the point these words came from Allah, “O Ibrahim! You have proven your dream true, verily We reward pious people like this.” So a sheep (ram) was sent from the heaven to replace Prophet Ismaeel (AS) and that sheep was sacrificed by Prophet Ibrahim (AS) in the name of Allah.
- After attaining success in this extraordinary test Prophet Ibrahim (AS) was commanded by Allah to construct a house in this world for the worship of Allah. Therefore, the father and son jointly constructed the House of Allah (Khana-e-Ka’ba).

Once the construction of House of Allah was over Allah commanded Prophet Ibrahim (AS) to go to the people and make an announcement in relation to pilgrimage (Hajj). Prophet Ibrahim (AS) made an announcement in relation to pilgrimage. So not only did Allah made Prophet Ibrahim’s (AS) call to pilgrimage reach those who were living, He also made all the souls in the World of Souls (Aalame Arwaah) hear this call. Whoever had the visit to

House of Allah destined for himself / herself said Labbaik in response to that call.

A Brief Biographical Narrative of the Righteous Caliphs (RA)

Having accomplished perfectly the task of prophethood assigned to him, Prophet Muhammad (PBUH), when he was approximately 63 years old, left this world on 12 Rabi'ul Awwal 11 AH. After the death of Prophet Muhammad (PBUH), for almost 30 years, till the year 40 AH, Abu Bakr Siddique, Umar Farooq, Uthman Ghani and Ali Murtaza (RA) carried out their responsibilities as Caliphs in the best possible way. In the Islamic history, the period between 11 AH and 40 AH is documented as or referred to as *Khilaafate Raashidah* (Righteous Caliphate) and these extraordinary companions of Prophet Muhammad (RA) are known as *Khulafaae Rashideen* (The Righteous Caliphs). With reference to these righteous caliphs only Prophet Muhammad (PBUH) has said, "Stick to my and my righteous caliphs' Sunnah firmly" (Tirmidhi, Abu Daud).

In the light of several sayings and statements of Prophet Muhammad (PBUH), "Caliphate will prevail for thirty years in my Ummah. After that there will be kingship" (Tirmidhi, Musnad Ahmad), "With reference to the beginning of your religion there is prophethood and mercy, then there will be caliphate and mercy, and then there will be kingship and oppression" (Suyuti - RHA). Scholars of Hadith, thinkers, and historians say that the statement made by Prophet Muhammad (PBUH), "Stick to me and my righteous caliphs' Sunnah firmly" is in relation to these four caliphs who were from the tribe of Quraish. During the rule of Ameer Muaawiyah (RA) and after that this caliphate kept getting transformed into kingship and the caliph acquired

the status of a king. The approximate duration of seven months before the agreement that took place between Hasan bin Ali (RA) and Ameer Muaawiyah (RA) is also included by historians within the rubric of righteous caliphate because only after including seven months' caliphate of Hasan bin Ali (RA) thirty years of righteous caliphate get completed. There are several historians who have included Umar bin Abdul Azeez (RHA) as the fifth righteous caliph because, in the course of discharging his duties as a caliph, he ardently followed the footsteps of all the four righteous caliphs.

Caliphate is the name given to performing guardianship in relation to tasks related to both religion and the worldly life and implementation of the injunctions of Shari'ah under the overall guidance of Prophet Muhammad (PBUH). The plural of *Rashid* is *Rashidoon* or *Rashideen* which means those who follow the straight path, as in the righteous ones or guided ones.

Abu Bakr Siddique (RA) (Caliphate from 11 AH to 13 AH)

Abu Bakr's (RA) name was Abdullah bin Abi Quhaafah, his nickname was Abu Bakr (RA) and he was given the title Siddique because he testified the event of Me'raj. On the day Prophet Muhammad (PBUH) was made prophet, after Khadijah (RA) Abu Bakr Siddique (RA) was the first person to embrace Islam. Countless companions of Prophet Muhammad (PBUH) embraced Islam because of his preaching. Out of those few of the prominent ones are, 'Uthman Ghani, Zubair bin Awwaam, Abdur Rahmaan bin Auf, Talha bin Ubaidullah and Saad bin Abi Waqqaas (RA). Right from the day he embraced Islam till the day he breathed his last he spent his entire life spreading the word

of Allah and protecting Islam. The wealth Allah had bestowed upon him, was spent by him generously. For instance, he freed countless slaves (bought them and then set them free) and one of those slaves is Prophet Muhammad's (PBUH) *Muaddhin* (the one who calls for prayer) Bilal (RA). After the death of Khadijah (RA), Prophet Muhammad (PBUH) married Abu Bakr Siddique's (RA) daughter Ayesha (RA). Abu Bakr Siddique (RA) migrated to Madinah with Prophet Muhammad (PBUH). In the verse of the Holy Qur'an, "and he was the second of the two" (Surah Taubah: 40) it is Abu Bakr Siddique (RA) who is referred to. Before the death of Prophet Muhammad (PBUH), it was Abu Bakr Siddique (RA) only who led the congregational prayers several times and the companions of the Prophet (RA) offered prayer behind him. On the day Prophet Muhammad (PBUH) died he led the Morning Prayer with Abu Bakr Siddique (RA). After the death of Prophet Muhammad (PBUH), as per the advice of companions of Prophet (PBUH), Abu Bakr Siddique (RA) was made the Caliph. Few of the achievements during the duration of his caliphate are:

- The army under the commandment of Usama bin Zaid (RA) was dispatched to Syria. The army defeated the armies of the king of Persia and returned without being harmed.
- By means of waging a war against apostates, those who denied giving obligatory charity, and those who made claims of prophethood, Abu Bakr Siddique (RA) removed all the sources of evil that had emerged right after the death of Prophet Muhammad (PBUH).
- In the course of wiping out the aforementioned problems countless *Huffaz* of the Holy Qur'an (those who memorise the whole of Qur'an by heart) got

martyred. Consequently, Abu Bakr Siddique (RA) got the whole of the Holy Qur'an collected at one place (in the written form).

Abu Bakr Siddique (RA) died in 13 A.H. He was buried in Ayesha's (RA) room right next to Prophet Muhammad (PBUH). He was almost 63 years old and the duration of his caliphate was two years three months and ten days.

Umar Farooq (RA) (Caliphate from 13 AH to 23 AH)

Umar Farooq's (RA) name was Umar bin Khattaab, his nick name was Abul Hafs and his title was Farooq (the one who clears truth of untruth). Umar Farooq (RA) embraced Islam in the sixth year of prophethood when he was 33 years old. Before him 39 men had embraced Islam. When Umar Farooq (RA) embraced Islam the Muslims expressed Allah's greatness loudly. Umar Farooq's (RA) entry into the folds of Islam was a source of tremendous assurance for the erstwhile Muslim community. In the battles he remained right next to Prophet Muhammad (PBUH). Although the Holy Qur'an was collected in one place during the caliphate of Abu Bakr Siddique (RA), the advice to do the same came from none other save Umar Farooq (RA) and on his insistence only Abu Bakr Siddique (RA) agreed to undertake the task. When he migrated to Madinah Munawwarah, he did not do it secretly. Instead, he announced his plans of migration in public and then set out for Madinah Munawwarah.

On his death bed Abu Bakr (RA), after consulting the companions of Prophet Muhammad (RA), made Umar Farooq (RA) as the caliph of the Muslims. Later, he was addressed with the title *Ameerul Mumineen* (Leader of the

Believers). During the Caliphate of Umar Farooq (RA) Iraq, Persia, Syria and Egypt were conquered, Islamic calendar was started, the cities of Kufah and Basrah were inhabited, the practice of offering *Taraaweeh* prayer in congregation in the holy month of Ramadan got initiated, and *Baitul Maal* (treasury) was established in order to keep a record of the amount of money received through obligatory charity (*Zakaat*).

On the morning of 23 Dhul Hijjah in 23 AH, Umar Farooq (RA) was leading the morning Salah's congregation. A Zoroastrian slave named Firoze wounded him with a knife. After four days of this incident Umar Farooq (RA) died on the first day of Muharramul-Haraam in 24 AH. He was buried next to Prophet Muhammad (PBUH) and Abu Bakr Siddique (RA). The duration of Umar Farooq's (RA) Caliphate was 10 years, six months and four days.

Uthman Ghani (RA) (Caliphate from 24 AH to 35 AH)

Uthman Ghani's (RA) name was Uthman bin Affaan, his nickname was Abu Abdullah and Abu Amr. Two daughters of Prophet Muhammad (PBUH), Ruqaiyya (RA) and Umme Kulthoom (RA), were married to him one after the other which is why he came to be known as *Zun Noorain*. Twice he migrated to Ethiopia and then from Ethiopia he migrated to Madinah Munawwarah. Uthman Ghani (RA) spent loads of wealth in the name of Allah. For the preparation of Battle of Tabuk he gave a huge chunk of wealth and articles. Other than the Battle of Badr, Uthman Ghani (RA) accompanied Prophet Muhammad (PBUH) in all the battles. After Umar's (RA) martyrdom Uthman Ghani (RA) became the Caliph. In the year 35 AH, at the

age of 82 Uthman Ghani (RA) was martyred while he was reciting the Holy Qur'an. He is buried in *Jannatul Baqi*. The duration of Uthman Ghani's (RA) Caliphate was 11 years, 11 months and 13 days. During his Caliphate Tunisia was conquered. As a result of series of victories, the Islamic empire expanded greatly. Uthman Ghani (RA) feared that because of different geographies had embraced Islam the correct reading of the Holy Qur'an might not be adhered to and multiple readings might come into being. Therefore, he got the Holy Qur'an compiled in one single volume (*Mushafe Uthmani*) and he sent out copies of that *Mushaf* in all the Islamic provinces. This is how the entire Muslim nation agreed on one reading of the Holy Qur'an (*Mushafe Uthmani*).

Ali Murtaza (RA) (Caliphate from 35 AH to 40 AH)

Ali Murtaza's (RA) name was Ali bin Abi Talib, his nickname was Abu Hasan and Abu Turab. Ali Murtaza (RA) was Prophet Muhammad's (PBUH) first cousin (paternal uncle's son) and son-in-law. He was married to Prophet Muhammad's (PBUH) youngest daughter Fatima (RA). Even in his childhood Ali Murtaza (RA) never practiced idol worship. He embraced Islam even before he was 13 years old. Among the children, Ali Murtaza (RA) was the first one to embrace Islam. On the night of migration, making his life at stake he slept in Prophet Muhammad's (PBUH) bed. Ali Murtaza (RA) is one of those few companions of Prophet Muhammad (RA) who used to pen down the revealed verses. On the occasion of Battle of Tabuk Prophet Muhammad (PBUH) left him in Madinah Munawwarah as his (PBUH) Caliph. Other than this battle Ali Murtaza (RA) accompanied Prophet

Muhammad (PBUH) in all the battles. Stories of Ali Murtaza's (RA) bravery and courage are quite famous. His stature as a knowledgeable person remained uncontested. In fact at one point Umar Farooq (RA) said, "Ali Murtaza (RA) is a better Qazi than all of us (his capability to judge is better than ours)." After Uthman Ghani (RA) was martyred, on the basis of the advice of the companions of Prophet Muhammad (RA), Ali Murtaza (RA) was made the caliph. Because of several reasons he shifted the capital from Madinah Munawwarah to Kufah, a city in Iraq. Ali Murtaza (RA) created the department of police. In 36 AH, the Battle of Jamal took place and in 37 AH, the Battle of Siffeen was fought. On the morning of 17 Ramadanul Mubarak in 40 AH, Ali Murtaza (RA) was martyred by a person named Ibne Muljim and was buried in Kufah. The age of Ali Murtaza (RA) at the time of his death was about 63 years and the duration of his Caliphate was four years and seven months.

Hasan bin Ali (RA):

Hasan's (RA) name was Hasan bin Ali. His mother was Fatima (RA) who was Prophet Muhammad's (PBUH) daughter. He was born in the month of Ramadan in the third year of Hijrah. Prophet Muhammad (PBUH) loved his grandsons Hassan and Hussain (RA) a lot. After Ali Murtaza (RA) was martyred, on the insistence of Muslims of Iraq, Hasan bin Ali (RA) took the pledge of allegiance of Caliphate. On the other hand, in Syria people pledged on the hand of Ameer Muaawiyya (RA). There was a strong likelihood of another major fight between Muslims on these two sides but Hasan bin Ali (RA) was an extremely pious and Allah-fearing person. On the basis of his farsightedness he saved Muslims from a severe bloodshed by signing an agreement with Ameer

Muaawiyyah (RA) and withdrawing his claim from the Caliphate. In 50 AH, at the age of 47, Hasan bin Ali (RA) died in Madinah Munawwarah and was buried in Jannatul Baqi.

Righteous Caliphate (Khilaafate Raashida):
From 11 AH to 41 AH (632-662)

Banu Umayyah Caliphate (Khilaafate Banu Umayyah):
From 41 AH to 132 AH (662-750)

Banu Abbasiyah Caliphate (Khilaafate Banu Abbasiyah):
From 132 AH to 656 AH (750-1258)

Uthmaniyah Caliphate (Khilaafate Uthmaniyah):
From 698 AH to 1342 AH (1299-1924)

As it can be seen, after a span of as many as 1350 years, in the year 1924 Muslims lost their caliphate or rule.

A Brief Biographical Account of Fatimah (RA) d/o Prophet Muhammad (PBUH)

Fatimah's (RA) birth

Mother of Hasan (RA) and Husain (RA) and the youngest daughter of Prophet Muhammad (PBUH) Fatimah Zahra (RA) was born to Khadijah (RA) in Makkah Mukarramah, roughly about five years before Prophet Muhammad (PBUH) received the first revelation. At the time of Fatimah's (RA) birth, Prophet Muhammad (PBUH) was approximately 35 years old and this was the time when Kaaba was being rebuilt. On this very occasion of rebuilding of Kaaba, Prophet Muhammad (PBUH) had devised an excellent strategy to place the black stone back in its place. His (PBUH) strategy had put off the danger of a severe war between different tribes and because of this strategy he (PBUH) was even more respected by all the tribes of Arabia.

All the sons of Prophet Muhammad (PBUH) died during childhood only. As a matter of fact, out of three sons of Prophet Muhammad (PBUH), none survived for more than 2-3 years of life. Out of his (PBUH) four daughters three died during his (PBUH) lifetime only. Fatima (RA) died six months after the death of Prophet Muhammad (PBUH). None of Prophet's (PBUH) four daughter lived for more than 30 years. During the last years of Prophet Muhammad's (PBUH) life, Fatima (RA) had become the centre of his (PBUH) love and affection. In general, Prophet Muhammad (PBUH) was quite fond of her. All four

daughters of Prophet Muhammad (PBUH) are buried at Madinah Munawwarah's famous graveyard *Al-Baqee'.*

Fatimah's (RA) Upbringing

Fatimah (RA) was raised by her gifted mother Khadijah (RA). Fatimah (RA) was just 15 years old when she was deprived of her mother's love and affection. After the death of Khadijah (RA) Prophet Muhammad (PBUH) himself looked after Fatimah (RA). Prophet Muhammad's (PBUH) maidservant Umme Aiman (RA) and Ali's (RA) mother Fatimah (RA) bint Asad also played a very important role in Fatimah's (RA) upbringing. Other than these two Fatimah's (RA) sisters too remained at her side as and when it was needed.

Fatimah (RA) resembled Prophet Muhammad (PBUH)

Whenever Fatimah (RA) would walk her overall persona would be quite similar to Prophet Muhammad's (PBUH) (Muslim). Similarly, Aisha (RA) narrates, "In terms of routine acts, habits, and behaviour I did not find anyone closer to Prophet Muhammad (PBUH) than Fatimah (RA)" (Tirmidhi). Suffice it to say that the overall persona of Fatimah (RA) and the way she used to converse, everything clearly offered a glimpse of Prophet Muhammad (PBUH).

Serving Prophet Muhammad (PBUH)

Right from the days of childhood Fatimah (RA) used to look after Prophet Muhammad (PBUH). Abdullah bin Mas'ud says, "Once Prophet Muhammad was offering

prayer in The Grand Mosque (Kaaba). Few goons of the Quraish tribe, as a matter of mischief, placed camel's gut on him (PBUH) and started clapping with joy. Someone informed Fatimah (RA) so she came running and threw the gut away".

Similarly, once Prophet Muhammad (PBUH) was passing by one of the streets of Makkah. Some depraved fellow threw dirt on his (PBUH) head from his rooftop. Prophet Muhammad (PBUH) reached his home in the same condition. When Fatimah (RA) saw this condition of Prophet Muhammad (PBUH) she started crying and then she washed Prophet's (PBUH) head and his (PBUH) clothes.

Fatimah (RA) used to serve Prophet Muhammad (PBUH) with remarkable courage and perseverance not only in everyday circumstances but in extremely challenging circumstances too. Therefore, in the Battle of Ohud, when the Prophet's (PBUH) teeth were broken and he (PBUH) even suffered wounds on his forehead, Fatimah reached Ohud and cleaned her father's (PBUH) face with water and removed all the blood. Suffice it to say that Fatimah (RA) served her father (PBUH) as perfectly as it was needed.

Fatimah's (RA) migration to Madinah Munawwarah

The childhood of Fatimah (RA) was spent facing difficulties and troubles in the name of Islam till the time Prophet Muhammad (PBUH), in order to escape from the tortures meted out to him by the Quraish, migrated to Madinah Munawwarah with Abu Bakr (RA) as his fellow traveller. Prophet Muhammad (PBUH) had left behind his family in

Makkah. After some time Prophet Muhammad (PBUH) made arrangements to get his (PBUH) family members and Abu Bakr's (RA) family Madinah Munawwarah. In this way Fatimah (RA) migrated to Madinah Munawwarah and joined her father (PBUH).

Fatimah's Nikah

In the second year of Hijrah, after the Battle of Badr, Prophet Muhammad (PBUH) married his youngest daughter Fatimah (RA) to his paternal uncle's son Ali bin Abu Talib (RA).

In Musnad Ahmad Ali's narrative is recorded in his own words: "When I decided to express my wish before Prophet Muhammad (PBUH) to marry his (PBUH) youngest daughter Fatimah (RA), I told myself, I did not have anything and therefore how could this proposal possibly be accepted? But right after that, deep in my heart I felt how open-hearted and generous Prophet Muhammad (PBUH) is. So I went to Prophet Muhammad (PBUH) and proposed to marry Fatimah (RA). Prophet Muhammad (PBUH) asked me, "Do you have anything (to give in *Mehr*). I said, "No." Prophet Muhammad (PBUH) said, "Where did your shield go?" I said, "Yes, that is with me." Prophet Muhammad (PBUH) said, "Give that in *Mehr* (sell it and give the amount in *Mehr*).

Explanation: Historians have written that as per Prophet Muhammad's (PBUH) direction Ali (RA) had sold his shield. It was bought by Uthman Ghani (RA) and later he returned this shield to Ali (RA) as a gift. This incident informs us how important it is to give *Mehr* as Prophet Muhammad (PBUH) made Ali (RA) sell his most cherished item so that he could give *Mehr*.

Mehr of Fatimah (RA)

In relation to the amount of *Mehr* given to Fatimah (RA) there are several reports that can be summarised as, the *Mehr* given to Fatimah (RA) was between 400 to 500 Dirham. Dirham was a silver coin that usually carried 2.975 grams of silver. In case we go by the report that says the *Mehr* was 480 Dirhams, *Mehr* of Fatimah (RA) would be 1428 grams (2.975 X 480). The entire Muslim nation knows this as *Mehr-e-Fatmi*. Allah knows best.

Explanation: *Mehr* is a woman's right, it ought to be fixed at the time of Nikah and should be given before the girl leaves her house. With reference to *Mehr* the person should, as per his standing, fix an amount that is neither too high nor too low. In relation to the importance of this aspect of social life, in the Holy Qur'an, Allah has referred to *Mehr* on close to seven occasions. Therefore, we must give *Mehr*. In case we are not able to pay a huge amount in *Mehr* and the family members of the girl are hell bent upon a huge amount in *Mehr* (as we generally find in the countries we live in) then we must give a portion of it then and there (whatever we can afford) and with reference to the remaining amount it could be decided that it will be paid or given later (*Mehr-e-Muajjal*) as Prophet Muhammad (PBUH) made Ali (RA) give *Mehr* by asking him to sell his shield. Now a days we participate so enthusiastically in the expenditures related to dowry and marriage arrangements but we neglect our obligation vis-a-vis *Mehr*, something Allah has commanded us to do. May Allah forgive us all. Aameen.

Fatimah's (RA) dowry

After collecting all the reports it turns out that the dowry of the leader of all the women of paradise comprised of very few things: 1) A cot, 2) A bedspread, 3) A leather pillow stuffed with date bark, 4) A manual flour grinder (according to several reports she was given two) and 5) Two *Mashkeeze* (used to bring water from the well).

Explanation: Fatimah (RA) was Prophet Muhammad's (PBUH) most beloved and dearest daughter. Prophet Muhammad (PBUH) has called her the leader of the women of paradise. How simply Prophet Muhammad (PBUH) married her off; Ali (RA) made the proposal to marry her, Prophet Muhammad (PBUH) mentioned this before Fatimah (RA), she remained silent, something that signifies acceptance, Prophet Muhammad (PBUH) accepted Ali's (RA) proposal to marry Fatimah (RA) and having finalised the *Mehr* he (PBUH) performed the *Nikah* in the presence of those few companions (RA) present at that time. After few months, without any pomp and show, Fatimah (RA) left her native home. In the books of history and Hadith it is mentioned that the dowry Prophet Muhammad (PBUH) had arranged for Fatimah (RA) was bought with the amount Ali (RA) had given in *Mehr.* Moreover, the dowry given was hardly substantial, for which neither did the Prophet (PBUH) borrow money from anyone nor did he make a list of the items and showed it around nor did he indulge in publicising the items given in dowry.

These days a lot of people indulge in dowry related arrangements with a lot of fervour no matter how much they borrow from others to get those arrangements in place. Even if one is not willing, some way or the other he

is implicated in it. This needs an immediate reformist intervention because due to heavy dowry exchange countless girls and boys remain unmarried. Moreover, dowry is also the reason for the spread of different social evils in our society. Now a days, in general, the boy's family makes a specific demand of several articles or a certain amount. And it has also been found that girls' families compete with each other in terms of the dowry that is given, even if one earns money through unfair or impermissible means to spend on dowry related arrangements, something that is not permissible. May Allah save us all from this deadly disease. Aameen.

Fatimah's (RA) departure from her father's (PBUH) house

Fatimah's (RA) was simply sent to her groom's house with Umme Aiman (RA). This was the farewell of the daughter of the most supreme of all the humans of both the worlds. There was no music, no palanquin, no throwing of rupee notes in air. Neither did Ali (RA) climb on a horse, nor did he have any *Baraat*, and nor did he blow off his money in firing crackers. On both sides simplicity was adopted and no work was done by borrowing money from someone. Today all of us make big claims of our love for Prophet Muhammad (PBUH) but following him (PBUH) and obeying his (PBUH) commands is considered as a matter of disgrace for ourselves as well as our family.

Wedding Reception

The next day Ali (RA) gave a small reception in which he offered whatever he could afford. In the reception there was Barley bread, dates, *Hareerah* (a sweet dish), cottage

cheese, and meat (*Seerat Sarwar-e-Kaunain*- Mufti Muhammad Aashiq Ilaahi Madani – RHA).

Division of Work

Ali (RA) did not have any servant or maidservant which is why Prophet Muhammad (PBUH) had divided work among him and Fatimah (RA) in such a way that Fatimah (RA) did all the household work such as grinding of flour, kneading dough, cooking food and cleaning of the house etc. and Ali (RA) used to look after outdoor works.

Tasbeeh-e-Fatmi

Once few slaves and slave girls came to Prophet Muhammad (PBUH). So Ali (RA) asked Fatimah (RA) to ask Prophet Muhammad (PBUH) for a slave girl who could be of help to her in her household work. So with the intention of asking for a slave girl Fatimah (RA) went to Prophet Muhammad (PBUH). When Fatimah (RA) reached Prophet Muhammad's (PBUH) place there were few people with him (PBUH). Fatimah (RA) felt shy and returned. Later Prophet Muhammad (PBUH) himself paid a visit to Fatimah's (RA) house. At that point Ali (RA) was also at home. Prophet Muhammad (PBUH) said, "Fatimah! What did you want to tell me when you came to meet me?" Fatimah (RA) remained silent out of shyness but Ali (RA) said, "O Apostle of Allah! Because of grinding of flour there are boils on the hands of Fatimah (RA) and because of lifting water filled *Mashkeezah* she has got marks on her body. As of now you have few slaves which is why I only advised her to ask you for a servant so that she could be relieved of this hardship." After listening to this, Prophet Muhammad (PBUH) said, "O Fatimah! Should not I tell you something that is better for you than a servant; when you

are about to sleep in the night recite *Subhaanallah* 33 times, *Alhamdulillah* 33 times and *Allahu Akbar* 34 times" (Abu Daud, Volume 2, Page 64). So Prophet Muhammad (PBUH) did not give a servant or maidservant to his dearest daughter. Instead, in lieu of a servant, he (PBUH) provided her the best possible thing from Allah i.e. remembrance of Allah. These recitations are known to the Muslim nation as *Tasbeeh-e-Fatmi*.

Some virtues of Fatimah (RA)

- Prophet Muhammad (PBUH) said, "Fatimah (RA) is a piece of my body. One who displeased her displeased me." According to another report Prophet Muhammad (PBUH) said, "Fatimah's (RA) grief grieves me and her suffering makes me suffer" (Muslim).
- Whenever Prophet Muhammad used to embark upon a journey he used to visit Fatimah's (RA) house in the end and upon his (PBUH) return before anyone else's house he (PBUH) visited Fatimah's house (Mishkaat).
- Huzaifah (RA) says, "I met Prophet Muhammad (PBUH). At that point Prophet Muhammad (PBUH) said, "Doubtlessly this angel has never descended on earth before this night. Having sought permission from his Lord this angel has come to greet me and inform me that verily Fatimah (RA) is the leader of the women of paradise and Hasan (RA) and Husain (RA) are the leaders of the youth of paradise" (Mishkaat).

Fatimah (RA) after the death of Prophet Muhammad (PBUH)

Fatimah Zahra (RA) was deeply saddened by Prophet Muhammad's (PBUH) death. Therefore, after Prophet Muhammad (PBUH) was buried she said something to Prophet Muhammad's (PBUH) slave Anas (RA) that explains her inner turmoil and restlessness and reflects the condition of her grief-stricken heart. Fatimah (RA) said, "O Anas! How could you people throw dust on the body of Prophet Muhammad (PBUH)"? (Mishkaat, page no. 547).

Fatimah's (RA) mother Khadijah (RA), three sisters and all her brothers died during her lifetime. And then in the end her beloved father died. Therefore, no amount of grief on her father's death was enough. Although Fatimah (RA) demonstrated patience and endurance on the death of Prophet Muhammad (PBUH) still she remained exceedingly sad after the death of Prophet Muhammad (PBUH). Consequently, after the death of Prophet Muhammad (PBUH) Fatimah (RA) could only stay alive for six months.

Fatimah's (RA) Children

Fatimah (RA) gave birth to three sons Hasan (RA), Husain (RA) and Moshin (RA) and two daughters Zainab (RA) and Umme Kulthoom (RA). Mohsin (RA) died during childhood. Through Hasan (RA) and Husain (RA) continued the chain of descendants of their grandfather Prophet Muhammad (PBUH). It is specifically with Prophet Muhammad (PBUH) that the progeny of his (PBUH) daughter Fatimah (RA) is considered as his (PBUH) own chain of descendants otherwise the rule is that the progeny of a person proceeds through his sons.

Fatimah's Death

Almost six months after the death of Prophet Muhammad (PBUH), Fatimah (RA), after remaining ill for a few days, died on 3 Ramadan, 11 AH, at the age of 29. She died after the Maghrib prayer and was buried after the Isha (night) prayer.

Brief Biographical Narrative of Conqueror of Sindh Muhammad bin Qaasim (RHA)

Muhammad bin Qasim (RHA) was born in a famous family of Thaqafi tribe of Taaif in 72 AH (he was among the *Tabi'een*). In 75 AH, during the caliphate of Abdul Malik bin Marwaan, Hajjaaj bin Yusuf was made the chief ruler of the eastern kingdoms (Iraq). Hajjaj bin Yusuf made his uncle Qasim the governor of Basrah. Muhammad bin Qasim (RHA) left Taaif and shifted to Basrah with his father and he received his education in Basrah only. Hajjaj bin Yusuf established the city Wasit to train his special soldiers. Muhammad bin Qasim (RHA) received his training as a soldier in this city. Therefore, Muhammad bin Qaasim came to the battle front as a commander when he was merely 17 years old.

Muhammad bin Qasim (RHA) used to hear about Sindh a lot. During the time of the righteous caliphs as well there were battles fought in that area. During the caliphate of Amir Muaawiyah (RA) in the year 40 AH a region called Makraan was conquered.

In 88 AH the king of Cyelon dispatched a ship to Iraq in order to develop friendly relations with the Arabs. This ship was carrying Muslim orphans and widows. When this ship crossed the port of Sindh (Debal), some people of Sindh plundered it. Hajjaj bin Yusuf asked the king of Sindh to release the ship and the women but the king refused to do so. Hajjaj bin Yusuf sent his army twice but they did not succeed. When he was convinced that Muslim women and

his soldiers were imprisoned in the prisons of Debal and the king of Sindh did not want to release them because of his enmity with the Arabs, he dispatched a large army in 90 AH under the commandment of Muhammad bin Qasim (RHA) to conquer all the regions of Sindh. Within two years, by the grace of the Almighty Allah, Muhammad bin Qasim (RHA) conquered numerous regions of Sindh. In 92 AH the Islamic army fought a decisive battle against the Sindhi army led by the king of Sindh Raja Daahir in which the king got killed and the Muslim army, under the command of Muhammad bin Qasim (RHA), won. When he was just 20 years old Muhammad bin Qasim (RHA) became the Conqueror of Sindh. By 95 AH, under the remarkable leadership of Muhammad bin Qasim (RHA), the Muslims had conquered more regions of Sindh, even several regions of Punjab.

After conquering Sindh, as soon as Muhammad bin Qasim (RHA) decided to enter the territories of India, the new king Sulaiman bin Abdul Malik's ordered him to immediately return to Iraq. After Waleed bin Abul Malik Sulaiman bin Abdul Malik became the caliph. The family of the new caliph Sulaiman bin Abdul Mailk did not have friendly relations with the family of Muhammad bin Qasim (RHA). Muhammad bin Qasim (RHA) knew very well that his going back to Iraq was nothing else but inviting death upon himself. People of Sindh and responsible men from his army advised him not to go back to Iraq. However, Muhammad bin Qasim (RHA) refused to disobey the order of the caliph and returned to Iraq. Sulaiman bin Abdul Malik got Muhammad bin Qasim (RHA) on charges of malice and sedition. Muhammad bin Qasim (RHA) was tortured through different means. In 95 AH the Conqueror

of Sindh Muhammad bin Qasim (RHA) died when he was only 23 years old.

Imam Abu Hanifa: His Status in Fiqh & Hadith

Brief Sketch of Imam Abu Hanifa's Life

Nu'man bin Thabit bin Nu'man bin Marzuban, better known by his nickname Abu Hanifa, was born in Kufa in 80 A.H. He was of Persian origin. His grandfather Nu'man bin Marzuban was regarded even by the elite class of Kabul as wise and astute man. Marzuban, his great-grandfather, had been ruler of a part of Persia. It is recorded in Imam Abu Hanifa's biography that his father Habit was once brought to Ali, the companion of the Prophet (PBUH), who prayed for him and for his descendants. At that time, Thabit was too young and the prayer that Ali made for his lineage resulted in birth of the highly esteemed scholar Imam Abu Hanifa in the family.

After acquiring basic education in his early age, Imam Abu Hanifa chose trading as his career. He was intelligent and had gifted in-born talent. That is why Shaikh Amir Shabi (17A.H.-104A.H.), a noted *Muhaddith* of Kufa who had the privilege of meeting over 5000 companions of the Prophet (PBUH), suggested him to continue to learn more about *Ilm ul Kalam, Hadith & Fiqh*. Thus he left the trade and dedicated himself to study those subjects. Soon he was acclaimed as the greatest Imam in the academic world.

Abu Jafar Mansoor an Abbasid Caliph was well aware of Imam Abu Hanifa's popularity and tried to force him to become Chief Judge of the State, but Imam Abu Hanifa declined and swore not to accept the post. This invoked the anger of the caliph and finally Imam Abu Hanifa was

detained in jail in 146A.H. Even there, the indomitable jurist continued to teach those who were permitted to come to him. Imam Muhammad the great *Muhaddith* and *Faqih* is one of Imam Abu Hanifa's pupils who learnt from him in jail. The caliph of that period was so scared of his increasing popularity that he poisoned him. When Imam Abu Hanifa felt the effect of poison and became sure that the death was imminent, he went into *Sajdah* and died. He was buried in Khaizran graveyard in Baghdad and almost 50,000 people participated in the funeral.

The man who had the honour of transmitting Ahadith from Prophet's companions and great *Taabi'een* said goodbye to the world in 150 A.H. A brief sketch of his life reveals that he willingly sacrificed his life so that the caliph would not be able to impose his own decisions upon him.

Prophet Muhammad's (PBUH) Prophecy about Imam Abu Hanifa:

The famous commentator of the Qur'an, Shaikh Jalaluddin Siuti Sha'fei Misri (849A.H – 911 A.H) quoted in his book *Tabiizus Sahifa fi Manqibil Imam Abi Hanifa,* a number of Ahadith clearly prophesizing about Imam Abu Hanifa:
“If knowledge were found near the star Pleiades, some people of Persia would acquire it even". (Narrated by Bukhari) Similar Ahadith with slightly different words have been recorded by Muslim and other books Hadith. After quoting all these Ahadith, the commentator Shaikh Siuti adds that in his view the Ahadith are obvious prophecies about Imam Abu Hanifa and they are so clear that we need not to look for other evidence.

Shaikh Ibn Al Hajar Al Haitamy Almakki Al Sha'fei (909 A.H - 937 A.H) writes in his book *Al Khairatul Hisan fi Manaqib e Imam Abi Hanif* "Some pupils of Shaikh Jalaluddin Siuti believe the Ahadith mentioned above indicate towards Abu Hanifa, because there was no other man of his calibre in Persia who could reach the level of his greatness.

Explanation: We may differ on who or what has been meant by those Ahadith, but various scholars of different schools of thought including the two quoted above concede the point that it was Imam Abu Hanifa who was prophesied about by the Prophet (PBUH).

Imam Abu Hanifa's Status as a Tabi‘ee

When asked about Imam Abu Hanifa's status as *Tabi'ee*, the renowned scholar of Hadith Hafiz ibn Al Hajar Asqalani commented that Imam Abu Hanifa was born in Kufa in 80 A.H, the period when a group of Prophets' companions were alive. Abdullah bin Aufa (RA) lived in Kufa and Anas bin Malik (RA) in Basra, so it is more probable that Imam Abu Hanifa got a chance to see them. Ibn-e-Saad also reports from his *Sanad* that beside Anas bin Malik (RA) there were many other companions who were alive, so it is likely that Imam Abu Hanifa is a *Tabi'ee* and happened to see a few of them.
Most of the *Muhaditheen* including Khatib Baghdadi, Allama Ibn Hajr, Allama Nawawi, Allama Zahabi, Allama Zain ul Abidin Sakhawi, Hafiz Abu Na'im Asbahani, Imam Dar-Qutni, Hafiz ibn Abdul Bar, Allama ibnul Jauzi etc. are of the opinion that Imam Abu Hanifa got the chance to see Anas bin Malik (RA).

As per the *Muhadditheen*’s given definition of a Tabi'ee, it is not compulsory for a *Tabi'ee* to report Hadith from

Sahabah (Companions). The mere sight of him is enough to be called *Tabi'ee*. Imam Abu Hanifa not only saw the companions of the prophet but also reported Ahadith from a few of them, especially from Anas bin Malik (RA).

The above mentioned opinions of the scholars of *Fiqh* and Hadith, suggest that Imam Abu Hanifa was born at a time when many companions were alive, and got to see some of them. Moreover, the Prophet (PBUH) himself prophesied about Imam Abu Hanifa, as described earlier, which is an obvious testimony of his greatness.

Ahadith which Imam Abu Hanifa reported directly from Companions:

Shaikh Abu Ma'shar Abdul Karim bin Abdussamad Al Tabri Al Maqri Al Shafi'ei wrote a booklet in which he listed all the Ahadith that Imam Abu Hanifa reported directly from *Sahabah (Companions)'s (Companions)* like: 1. Anas bin Malik (RA) 2. Abdullah bin Jaza Al Zubaidi (RA) 3. Jabir bin Abdullah (RA) 4. Ma'qal bin Yasar (RA) 5. Waathila bin Al As'qa (RA) 6. A'isha bint Ajr (RA) (May Allah be pleased with them).

Explanation: Although, *Muhadditheen* differ on the exact number of companions from whom Imam Abu Hanifa directly transmitted Ahadith, they all agree on the point that he was a *Tabi'ee*.

Kufa - The Centre of Scholars of Fiqh and Hadith

During the caliphate of Umar Al Farooq (RA), Iraq was conquered. Saad bin Abi Waqqas (RA) a close companion

of the Prophet (PBUH) got permission from Umar Al Farooq (RA) and established the new city of Kufa where he employed the most eloquent people from different Arab tribes. Abdullah bin Masood (RA) also was made a part of the plan. He was knowledgeable and well versed with Sunnah and Islamic jurisprudence. Even other companions time and again referred to him in day to day *Masa'il*. The Prophet (PBUH) said "If a person wants to recite the Qur'an, the way it was revealed, he should follow the method of Ibn-e-Umm-e-Abd" (Abdullah bin Mas'ood). Once the city was fully established, Umar (RA) sent Abdullah bin Masood (RA) to teach Qur'an and Sunnah. He remained there, throughout the reign of Umar and Uthman (RA), teaching Qur'an and Sunnah to the inhabitants of the city. When Ali (RA) was chosen as caliph he shifted *Darul Khilafah* to Kufa and it became a huge hub of education, where a large number of *Sahabah (Companions)* and *Taabi'een*, especially Abdullah bin Masood (RA), and his students were always available to teach Qur'an and Sunnah.

Imam Abu Hanifa inherited the legacy of Abdullah bin Masood through three of his teachers: Shaikh Hammad, Shaikh Ibrahim Nakha'i, and Shaikh Al'qama. He accompanied Shaikh Hammad for 18 years and replaced him in Kufa when he died. Since Imam Abu Hanifa inherited Abdullah bin Masood's legacy, we see his opinions in *Masa'il* of *Fiqh* are generally based on Ahadith narrated by him. For instance, *Rafa Yadain* before & after *Roku* is one of a few issues in which *Ahadith* are contradictory, but Imam Abu Hanifa acts upon the Hadith of Abdullah bin Masood, and says it is not Sunnah.

Composition of Ahadith in Caliphate of Umar bin Abdul Aziz and Imam Abu Hanifa

Umar bin Abdul Aziz during his caliphate appointed two prominent scholars of Hadith Shaikh Abu Bakr bin Al Hazam and Shaikh Muhammad bin Shihab Zuhri to collect all *Ahadith* in books. Till then, the Ahadith were not preserved in books. Instead they were learnt by heart. These two were the first who compiled them in books. The Prophet (PBUH) prohibited his companions from writing *Ahadith*, so that they would not get mixed up with the Qur'an. A few *Faqih Sahabah (Companions)*, could distinguish *Ahadith* from the Qur'an, and they were allowed to write them. But in the subsequent period, the rightly guided caliphs collected the Qur'anic verses and shaped them into a book. Now there was no fear of the Qur'an and *Ahadith* being mixed up together. So Umar bin Abdul Aziz commanded *Muhadditheen* to compile *Ahadith* in books from *Ahadith* that were preserved in the hearts of various people.

This first collection consisted mostly of the *Ahadith* that were attributed to the Prophet (PBUH) by two narrators in the middle; the *Tabi'ee* and the *Sahabi*. Some were attributed even by one narrator. Since the period was nearer to the period of the Prophet (PBUH) and the narrators were either *Sahabi* or *Tabi'ee* there was no possibility of the Hadith, being weak or false.

At that time this collection was available for Imam Abu Hanifa. So he derived all his *Shar'i Masa'il* from it. In general, he got the *Ahadith* which reached the Prophet (PBUH) by two narrators in the middle, he also narrated

Hadith with one narrator but they are few. The *Ahadith* with two narrators in the middle are called **Thuna'i**. These types of *Ahadith* are considered of highest quality but they are not available in any of *Bukhari Muslim* etc. Bukhari records 22 *Ahadith* with three narrators (*Thulasiyat*). Out of them 20 are reported by the pupils of Imam Abu Hanifa.

Islamic Regime from 80 A.H to 150 A.H & Imam Abu Hanifa

Imam Abu Hanifa, as mentioned earliar, was born in 80 A.H. during the regime of the Umayyad caliph Abdul Malik bin Marwan. Abdul Malik died in 86 A.H. six years after Imam Abu Hanifa's birth. Then, his son Walid bin Abdul Malik took over the regime. He reigned for 10 years and died in 96 A.H., vacating the place of governance to his brother Sulaiman bin Abdul Malik. The new caliph Sulaiman could only rule for 3 years and died in 99A.H, but prior to his death he chose another member of the family, Umar bin Abul Aziz, who was not his son nor his brother, for the caliphate. This was a strange decision and thus people were surprised by it. However, they were happy. Umar bin Abdul Aziz ruled for a short span of 2 years & 6 months (99A.H-101A.H), but his regime was so just and fair that it reminded people of the caliphate of rightly guided caliphs and earned him the title of the fifth rightly guided caliph.

The authors of history attribute many valuable achievements to Umar bin Abdul Aziz, but the most significant of all was his collection of *Ahadith* which has already been mentioned. Imam Abu Hanifa was now 19-21 years old and witnessed the period when Ahadith were being collected in books.

He continued to live in Kufa through most of the remaining period of the Umayyad caliphate, but in the last days of the caliphate he migrated to Makkah due to some differences between him and the government. He lived for 7 years in Makkah. Then, he again came back to Kufa when the Umayyad caliphate was finished and the new governance of the Abbasid caliphate was established.

Abu Jafar Al Mansour the Abbasid caliph offered Imam Abu Hanifa the post of Chief Judge of the state, but he refused because he knew well that Al Mansour was not sincere and his only intention was to enhance his regime. Incensed by his refusal, the ruler had Imam Abu Hanifah arrested, locked in prison and tortured. He was never fed nor cared for. Even there, the indomitable jurist continued to teach those who were permitted to come to him until he died in the prison in 150 A.H. Imam Ahmad bin Hambal very often wept when he recalled the torture Imam Abu Hanifa went through at Al Mansour's hand and prayed for him (Al Khairatul Hisaan: Vol 1, Page 59).

Imam Abu Hanifa and Science of Hadith

The Ahadith transmitted through Imam Abu Hanifa are rare in the famous books of Hadith and that is why some bigoted groups of people are apt to believe that he knew little about *Ahadith*. In fact this opinion is based on hatred and prejudice that the enemies of Imam Abu Hanifa have deep rooted in their hearts. The man who learnt Science of Hadith when he was only 20 year old, lived in the golden period of the companions, *Taabi'een* and *Tab-e-Taabi'een*, and got the *Ahadith* of the Prophet through only one or two narrators in the middle. He spent eighteen years of his life with pupils of the great *Faqih* Abdullah bin

Masood (RA), and lived in the period of Umar bin Abdul Aziz when *Ahadith* were being collected. Abu Hanifa learnt the Science of Hadith from various Scholars of Kufa, Basrah, Baghdad, Makkah and Medina who were the great *Muhadith* of all time. He derived thousands of *Masa'il* from the Qur'an and Hadith, played a vital role in composition of *Fiqh*, and produced a large number of scholars who enlightened the world with their Islamic knowledge. How it is possible that a man of such calibre and attribute was ignorant or knew little about Hadith. It is, as if we say that Abu Bakr (RA), Umar (RA) and Uthman (RA) did not know much of Hadith, and that is why their narrations are rare in the books. While it is obvious to everyone that all three of them were closer to the Prophet (PBUH), they had their own reasons for not narrating all what they heard from him. Similarly, Imam Abu Hanifa was as great a *Muhaddith* as he was a *Faqih*.

The Famous Books of Ahadith and Imam Abu Hanifa

The famous books of *Ahadith* like Bukhari, Muslim, Tirmizi, Abu Da'ood, Nasa'i, Ibn-e-Majah etc. were written almost 100 years after the demise of Imam Abu Hanifa. Even their authors, the majority of whom were pupils of Imam Abu Hanifa's pupils, were not born at his time. But Imam Abu Yousuf and Imam Muhammad the two acclaimed pupils of Imam Abu Hanifa collected his *Ahadith* as well as lessons of *Fiqh* and shaped them into books. Most of them are still available. If we compare these books with others, we will find them more authentic and reliable as they consist of *Ahadith* which reach the Prophet (PBUH) through only two narrators in the middle.

Teachers of Imam Abu Hanifa

The biography authors count almost 4000 senior scholars from whom Imam Abu Hanifa learnt. He himself says: "There is not a single *Muhaddith* in Kufa and Basra that he has not got benefit from". For more detail, read Biography of Imam Abu Hanifa. Here is a short list of his teachers: Shaikh Hammad bin Abi Sulaiman, Shaikh Ata bin abi Rabah, Shaikh Ikrama Barbari, Shaikh Imam Auza'I, Shaikh Imam Makhool and two of the seven famous *Faqih* of *Al Medina Al Munawwarh*.

Students of Imam Abu Hanifa

Allama Shibli Numani mentions in 'Siratun Numan' that the circle of Imam Abu Hanifa's class was even wider than border of the contemporary caliph's governance. Imam Shafi'e says "Those who aspire to be perfect in *Fiqh*, should read Imam Abu Hanifa's *Fiqh*". He also says: "If he had not been the student of Imam Muhammad (Pupil of Imam Abu Hanifa) he would not have had the high status in *Fiqh*". The list of his pupils is so large that this small article is not adequate, that is why, it is better to name only a few, who were closer to him and continued to teach as per his *Maslak*. 1. Imam Abu Yousuf 2. Imam Muhammad bin Hassan Al Shaibani 3. Imam Zufar bin Huzail 4. Imam Yahya bin Sa'id Al Qattan 5. Imam Yahya bin Zakariya 6. Muhaddith Abdullah bin Mubarak 7. Imam Wakee bin Al Jarrah Imam Da'ood Al Ta'i etc.

The Collection of *Fiqh*

Scholars have defined the Science of *Fiqh* in different words, but the common point of all the definitions is to understand Islamic law in the light of Qur'an and Hadith.

Before we understand the *Fiqh-e-Hanafi*, we need to know an important principle that Imam Abu Hanifa set for himself. He said, “If I want to know a ruling of *Shari'ah* about an issue, I first see Qur'an and Hadith. If that issue has not been mentioned in both of them, I search the sayings or actions of the companions. If it is also not there, I go through the *Fatawa* of others, and think of my own *Qiyas or Ijtihad*.” He further says, “If I get a Hadith (though weak in Sanad) on a particular issue I always prefer Hadith over my own *Ijtihad*.” Imam Abu Hanifa did not make this principle on his own account, but he derived it from the famous Hadith in which the Prophet (PBUH) told to Mu’aaz bin Jabal (RA) to do so. Imam Abu Hanifa learnt from three very intimate pupils of Abdullah bin Masood (RA). That is why, the *Fiqh-e-Hanafi* as whole is based on his *Ahadith*. He was a *Faqih* and people, even when the Prophet (PBUH) was alive, turn to him in *Masa'il* of *Shari'ah*. He taught Qur'an and Hadith in Kufa. Shaikh Alqama bin Qais and Shaikh Aswad bin Yazid were his two closest students. Once he said that whatever he learnt from the Qur’an and Hadith, he taught to Alaqam and now his knowledge was no more than Alqama's.

When both Shaikh Alqama and Shaikh Aswad died, Shaikh Ibrahim Nakha'i was chosen to become their successor in Kufa. He made so many valuable contributions to the *Fiqh* that people started calling him the *Faqih* of Iraq. The most significant achievement of Shaikh Ibrahim Nakha'i, as *Fuqaha* write, was a collection of *Fiqh* that was later shaped into books by Abu Hanifa's pupils, especially by Imam Muhammad, Imam Yousuf and Imam Zufar. These books are still available.

Explanation: Today, some people read a few pages of Hadith and feel themselves inclined to denial of *Fiqh*. But the fact is, to understand the Qur'an and Hadith, and derive *Masa'il* of *Shari'ah* from them is called *Fiqh*. Moreover, the pupils of Imam Abu Hanifa had composed the *Fiqh-e-Hanafi* even before books like Bukhari, Muslim, Tirmizi, Abu Da'ood, Nasa'i, Ibn-e-Majah, Tabrani, Baihaqi, etc. came into existence. So, if the *Fiqh* was of no importance, the authors of those books of *Ahadith* would definitely have rejected it.

Point: If we go through the history, we will find that all the previous governments, in particular Abbasid and Umayyad, followed the *Fiqh-e-Hanafi* in 75 percent of their judicial and civil laws. Even today, the judicial laws in majority of Muslim countries are based on *Fiqh-e-Hanafi.*

The Opinions of Islamic Scholars about Imam Abu Hanifa

The previous chapters have clarified Imam Abu Hanifa's status as *Muhaddith* and the contributions he made towards *Fiqh*. Now, this chapter describes the opinions, *Ulama-e-Ummat* hold about him.

- Imam Mis'ar bin Kidam (153 A.H.) often told the people that he had not envied any of the men of Kufa except two persons: Imam Abu Hanifa & his *Fiqh*, and Shaikh Hassan bin Salih & his piousness (Taarikh-e-Baghdad Vol: 14, Page: 328).
- Imam Auza'i the *Faqih* and *Muhadith* of Syria (157 A.H.) used to say: "Imam Abu Hanifa knows the complicated issues better than any other man of knowledge". (Manaqib-e-Kurdi, Page: 90).

• Imam Da'ood Al Ta'i (160 A.H.) said: Imam Abu Hanifa has got knowledge that touches the heart of believers (Al Khairat Al Hisaan, Page: 32).
• Once Imam Sufyan Thori (167 A.H.) told a man who had just visited Imam Abu Hanifa that he had been fortunate to meet the greatest *Faqih* on the surface of earth (Al Khairat Al Hisan, Page: 32).
• Imam Malik bin Anas (179 A.H) often confessed that he had not seen a man like Imam Abu Hanifa. (Al Khairat Al Hisan, Page: 28).
• Imam Waki bin Al Jarrah (195 A.H.) said that he had not met a *Faqih* greater than Imam Abu Hanifa.
• Imam Yahya bin Mueen (233 A.H.) generally delivered *Fatwa* in accordance with what Imam Abu Hanifa had said and memorised his *Ahadith* (He heard a number of Imam Abu Hanifa's Hadith) (Jami Bayanul Ilm by: Allama Ibnul Bar Vol: 2 Page: 149).
• Imam Shafi'e (204 A.H) says we all need Imam Abu Hanifa in Fiqh. If a man wants to become perfect *Faqih*, he is required to study his *Fiqh* (Taarikh-e-Baghdad Vol: 23 Page: 161).
• Imam Muwaffaq bin Ahmad Makki referred to Imam Bakr bin Muhammad Zaranjri (152 A.H) that he had told him that Imam Abu Hanifa's book 'Kitabul Aathar' was a selection, out of 40000 Ahadith (Manaaqib Imam Abu Hanifa).

The topic in question is indeed very vast. It requires volumes to cover all aspect of Imam Abu Hanifa's life and his contributions towards Hadith and *fiqh*. Here, in this article I have made a humble attempt to collect the summarised data related to Imam Abu Hanifa and remove wrong perception of few people regarding his knowledge about Hadith. Allama Jalaluddin Siuti wrote a comprehensive biography of Imam Abu Hanifa titled

“Tabiizus Sahifa fi Manaqibil Imam Abi Hanif”. For detailed information on the subject, I advise readers to read this book.

Sheikh Shah Ismail Shaheed (RHA) and His Book "Taqwiyatul-Iman"

Recently, I came to know the views of Mr. Muhammad Inaamul Haque Qasmi and Mr. Abbas Ali Siddiqui concerning the book Taqwiyatul-Iman.
Before expressing my personal opinions on "Taqwiyatul-Iman", a brief sketch of Shah Ismail Shaheed's life is indispensable.

Shah Waliullah (RHA) is a highly respectable and admirable person not only in the subcontinent that comprises India, Pakistan Bangladesh and Afghanistan but throughout the world. The chain of transmission of Hadith taught and learned in the subcontinent goes to Hadith compilers and then to the Prophet (PBUH) via Shah Waliullah (RHA). Every school of thought in the subcontinent poses itself as just and upright by attaching itself with Shah Waliullah (RHA). Shah Waliullah (RHA) and his descendants committed their lives to the service of the Holy Qur'an and Hadith.

Shah Ismail Shaheed (RHA) (1831-1779) the grandson of Shah Waliullah (RHA), too, spent all his life for the upliftment of Allah's religion, revival of Islam and in the service of the Holy Qur'an and Hadith, he had authored approximately ten books. Shah Ismail Shaheed (RHA) did not strive in the way of Allah by pen but also actively participated in Jihad and martyred in 1831 at Balakot.

During the life time of Shah Ismail Shahid (rh), there was a rising tide of Bid'ah (innovations in religions matters] and shirk (associating partners with Allah) in the region.

Therefore, he spent a large part of his life to disprove shirk and Bida'h and strengthen the roots of Allah's oneness and Sunnah, in the light of the Qur'anic teachings and prophetic traditions. Keeping this objective in view, he authored his book "Taquiyatul-Iman "(Strengthening of the Faith) in 1826. It is impossible to assume how many times this book has been published? Benefitting from this book, millions of the people have turned their lives towards the right direction.

In his book he refutes, in the light of the Qur'an and Hadith, the false ideas of associating partners with Allah and practices of innovation in religious matters.

But some persons, making a wrong decision, denounced him as a disbeliever, however he purposefully lived his whole life in compliance with the teaching of the Holy Qur'an and Hadith. And millions of the people, benefitting from his teachings, prepared themselves for the Hereafter. Even he presented the gift of his life in seeking the pleasure of Allah.

I studied the book, and do not find any text on whose ground a religious scholar can be declared a disbeliever, out of hatred and adamancy.

Islam does not aim to declare each and every people a disbeliever for trivial issues. But the real and fundamental objective of Islam is to convert people to it, so that they can save themselves from the Hellfire by embracing Islam through Kalimah (i.e. bearing witness that there is no god but Allah and Muhammad is the messenger of Allah) and acting upon its requirements

Declaring a particular dead parson to be a disbeliever means deciding an everlasting Hell fire for him, May Allah save us, Amen!
On this occasion, we should keep in mind this prophetic tradition that reads: When a person calls his brother (in Islam) a disbeliever, one of them will certainly deserve the title, if the addressee is so as he has asserted, the disbelief of the man is confirmed, but if it is untrue then it will revert to him" (Bukhari, Muslim, Mu'atta, Tirmidhi, Abu Dawood).

We feel great delight when we come to know that someone is a believer. Indeed it is a matter of pleasure and delight because he has saved himself from the Hellfire, provided, he departs this world with faith.
Dear friends! We should not make immediate decision to declare someone a disbeliever or describe it in a boastful manner.
Ali Abbas Siddiqui writes that the ruling describing Shah Ismail Shaheed a disbeliever was issued because he writes in his book that we should respect the Prophet (PBUH) like an elder brother.

The complete text of the book reads:

All the human beings are brothers to one another, the one who is the most elderly and the most pious is an elder brother. We should respect such a person just like our elder brother. Allah is Rabb (the Lord) of all and therefore, we should worship none but Him alone. Thus we understand that all the people who are close to Allah regardless of whether they are Messengers or Saints are none but the helpless slaves of Allah, and are our brothers, and as long as Allah has bestowed on them marks of greatness, they are like our brothers and we are instructed to obey them since we are younger to them, we are

instructed to respect them in their capacity as human beings only without giving them a divine status (i.e. without making them an object of worship) page no 134-135.
The objective of Syed Ahmad Shaheed (RHA) to liken the prophet (PBUH) as an elder brother is clear. It means that the respect of the Prophet [PBUH] is absolutely necessary and indispensable. We should respect him (PBUH) a lot without crossing the limit as to give him a divine status i.e. making him an object of worship that would be totally invalid.

Allah says in the Qur'an "And when you have completed your rites remember Allah like your (previous) remembrance of your forefathers or with (much) greater remembrance (Surah al Baqarah: 200).
In this verse, Allah likens His remembrance to the remembrance of the forefathers. But it does not mean that Allah became father or grandfather, we seek refuge from Allah, (نعوذ بالله). But it clearly means that we should remember Allah extensively.

I specially appeal to all to refrain themselves from declaring a particular person to be a disbeliever whereas he has faith in the oneness of Allah and in the Qur'an to be His book and accept the Messenger of Allah (PBUH) as the seal of the prophets.

The Country of Syria, its History and Significance

“Shaam” (Syria) is a Saryaani word, which is related to Nuh’s (AS) son Saam Bin Nuh. Saam settled in this area after the ‘Storm of Nuh’…Numerous blessings and virtues of Syria are mentioned in Ahadith of Prophet (PBUH). It is also mentioned in the Holy Qur’an about this land of Syria as the ‘blessed one’. This blessed land was a single piece of land till the First World War during the ruling of Ottoman Empire. Later, due to the policies of England and France, it was distributed into four countries (Syria, Lebanon, Palestine and Jordan), but wherever the name of the country of Syria is being mentioned in the Holy Qur’an; it is meant for this whole area, which is comprised of the four countries (Syria, Lebanon, Palestine and Jordan) of the contemporary world. There are different sayings of Prophet (PBUH) about this blessed land, which are saved in the books of Ahadith. For example, it is this blessed land towards which Imam Mehdi would migrate from Hijaz-e-Muqaddas and lead the Muslims. The revelation of Eisa (AS) would also be in the same area i.e. at the White Tower in the East of Damascus. Thus, this land would become the strong castle and centre of Islam before the Day of Judgment.

The First Qiblah is also situated in the same Holy land towards which the Holy Prophet (PBUH) and his Companions (RA) have offered prayers for about 16 to 18 months. The foundation of this First Qiblah came into being after 40 years of Masjid-e-Haraam. Masjid Aqsa is the most blessed and Holy place after Masjid-e-Haraam and Masjid-e-Nabawi. If Holy Prophet (PBUH) has ever

travelled outside Arabia, it was only Syria. Masjid-e-Aqsa, situated in this land, is the place where Prophet (PBUH) was taken from Makkah Mukarramah and there he led the prayer, doing Imamat of all the Prophets (AS). Then from the same land, Prophet (PBUH) was ascended up towards the Heavens, where he was presented in the Court of Allah. During the same journey, the Prophet (PBUH) witnessed different views of the Heaven and the Hell, and met different Prophets (AS) on the seven Heavens. The whole incident took place in a single night. This journey from Masjid-e-Haraam to Masjid-e-Aqsa is called Isra, and that from Masjid-e-Aqsa to the Court of Allah is called Me'raj.

Although the First Qiblah, Baitul Maqdas, was conquered during the Caliphate of Umar Farooq (RA), but its foundation was being initiated from the legion of Usama Bin Zaid Bin Haritha (RA), the departure of which was decided by Prophet (PBUH) in the month of Safar, 11th Hijrah. This legion was camped near Madinah Munawwarah after hearing the news of the ailment of Prophet (PBUH). The same legion started the first military campaign in the Caliphate of Abu Bakr Siddique (RA).
Till the arrival of Islam in Syria, the Saryaani language was spoken here for around one thousand five hundred years, but the inhabitants of Syria welcomed the religion of Islam with utmost sincerity and love, Arabic became their mother-tongue and gained importance within a very short time period. A great number of Hadith interpreters, jurists and scholars were born in this holy land. Just after twenty six or twenty seven years of the conquest of Damascus, it became the capital of the Islamic Caliphate or government.
Allah created the humans, Jinns, the Earth and the whole universe. He chose few humans and made them prophets

and messengers. In the same way, He gave superiority to some places of Earth (i.e. Makkah Mukarramah, Madinah Munawwarah and Syria) over other places. Allah chose Syria for His Prophets (AS), so a great number of prophets and messengers (AS) were blessed with prophethood in the same land for the guidance of humans. Ibrahim Khaleelullah (AS), along with his nephew Lut (AS), migrated from Iraq and settled in Syria. From the same holy land did Ibrahim (AS) travel to Makkah Al Mukarramah many times and made Makkah inhabited and built Baitullah there. Numerous Prophets from the progeny of Ibrahim (AS) i.e. Ishaq (AS), Yaqub (AS), Ayub (AS), Dawood (AS), Sulaiman (AS), Ilyas (AS), Al Yaseh (AS), Zakariya (AS), Yahya (AS) and Eisa (AS) lived and passed away here and on the same blessed land they called the fellow human beings towards Allah. Thus, this land is very blessed and sacred for Muslims, Christians and Jews. For the time being, this Holy land is being occupied by Jews. May Allah release the Baitul Maqdas from the clutches of Jews, bless Muslims with victory, bless His religion with winning and grant all of us a chance to serve Islam, Amen!

Some of the great signs of the Day of Judgment would also reveal on this blessed land. Hence, Mehdi (AS) would lead the Muslims from this land. At the time of Fajr and to the East of the White Tower, Eisa (AS) would be revealed, and after that Eisa (AS) would lead the Muslims. Bigger evils like Dajjal and Yajuj Majuj would also be demolished here. Under the leadership of this holy land, the Muslim Empire would be established on every part of the world. The fire erupted from Yemen would yank the people towards this blessed land and all believers would be gathered here and then soon the Day of Judgment would be established.

The mentioning of this blessed land in the holy Qur'an

"Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We did bless." (Al-Israa: 1). This place is distinctive in terms of natural canals, abundance of fruits and the inhabited and burial ground of Prophets (AS), that is why, it is called the 'Blessed Land'.

"(It was Our Power that made) the violent (unruly) wind flow (tamely) for Solomon, to his order, to the land which We had blessed." (Surah Al-Anbia: 81). This means the land of Syria. As the mountains and birds were made subservient to Dawood (AS), in the same way the wind was made subservient to Sulaiman (AS). He used to sit on his throne and wherever he wished to travel, he reached there within seconds and moments instead of months' duration. The wind took his throne to his desired destination.

"Musa (AS) said to his people, O my people! Enter the holy land which Allah has assigned to you" (Surah Al-Ma'ida: 21). The ancestor of Bani Israeel, Yaqub (AS) dwelled in Baitul Maqdas, but during the emirate of Yusuf (AS) in Egypt, these people got settled in Egypt. They stayed there till the time when Musa (AS) took them away from the Pharaoh.

"But We delivered him and (his nephew) Lut and (directed them) to the land which We have blessed for the nations."(Surah Al-Anbia: 71) Ibrahim (AS) and his nephew Lut (AS) migrated from Iraq to the holy land of the country of Syria.

"And We made the people, who were considered weak (and of no account), inheritors of lands in both east and west, -lands whereon We sent down Our blessings" (Surah

Al-Aaraaf, Verse: 137). Here, land means Palestine, where Allah made Bani Israel dominant after Amaliqa.

The blessings of this place as described by Prophet (PBUH)

- The Prophet (PBUH) said: "O Allah! Give us blessings in our Syria, give us blessings in our Yemen". He repeated this thrice or four times (Bukhari, Tirmizi, Musnad Ahmed, Tabraani).
- The Prophet (PBUH) said: "When I was sleeping, I saw that 'Amud-ul-kitaab' (Imaan) is being dragged from under my head. I wondered that it would be taken away so my eyes chased it, its destination was of (the country of) Syria. Whenever there would be the spread of evils in Syria, the Imaan will be increased there." (Musnad Ahmed, Tabraani, Majma'uz Zawaid).
- The Prophet (PBUH) said: "I saw in a dream that some people took 'Amud-ul-kitaab' (Imaan) and they destined for (the country of) Syria. Whenever there would be spreading of evils, there will remain peace in Syria." (Musnad Ahmed, Tabraani, Majma'uz Zawaid).
- The Prophet (PBUH) said: "I saw that 'Amud-ul-kitaab' (Imaan) is being dragged from under my pillow. My eyes chased it, then found that it is like a heightened spiritual light (Nur), till then I realised that it likes and intends to take is to (the country of) Syria. So, I understood that whenever there would be the spread of evils, the Imaan will be strengthened in Syria." (Tabraani).
- The Prophet (PBUH) said: "I saw in the night of Me'raj (Ascension) that angels have held a white pillar like pearls. I asked: 'What have you held?' They replied: 'This is the pillar of Islam, and we are ordered to keep it in Syria…'" Once I was sleeping when I saw that Amud-

ul-Kitaab (Imaan) is being dragged from under my pillow. I thought that Allah had taken it away from the Earth. When my eyes chased it, so I saw that it was in front of me like an elevated Nur, till the time then It was placed in Syria." (Tabraani).

- The Prophet (PBUH) said: "If there is a quarrel among the people of Syria, so there would be no goodness left among you. In my Ummah, there would always one such group which would be helped by Allah and the people who wish to humiliate it would not be able to do so till the Day of Judgment." (Tirmizi, Ibne Majah, Tabraani, Sahih Ibne Hibban).
- The Prophet (PBUH) said: "In my Ummah, there would always one such group who would always obey the command of Allah, and the people who wish to humiliate them or go against them would not be able to do so. They would remain on the religion of Allah till the decision of Allah. Malik Bin Yakhamir (RA) said: 'O leader of the believers! I have heard this from Maaz (RA) that this group would be in the country of Syria." (Bukhari, Muslim, Tabraani).
- The Prophet (PBUH) said: "In my Ummah, there would always one such group which would fight for the right and they would have this right with them till the Day of Judgment." The Prophet (PBUH) then indicated with his hands towards Syria." (Abu Dawood, Musnad Ahmed, Tabaraani).
- The Prophet (PBUH) said: "One group in my Ummah would do Jihaad around the areas of Damascus and Baitul Maqdas and the people who wish to humiliate it and go against this group would not be able to do so, and the right will remain with this group till the Day of Judgment." (Al Haithami Fi Majma'uz Zawaid).

- The Prophet (PBUH) said: “On the day of the killing (means war), the camp of Muslims would be in Al-Ghauta, which is situated near Damascus”. (Musnad Ahmed, Abu Dawood).
- The Prophet (PBUH) said: “The camp of Muslims would be in Al-Ghauta. At this place is a city namely Damascus, which is one of the best cities of Syria.” (Sahih Ibne Hibban).
- Auf Bin Malik (RA) is reported to have said that he presented himself in front of Prophet (PBUH), while the Prophet (PBUH) was present in a small camp. He said: “The Holy Prophet (PBUH) told me six signs of the Day of Judgment. 1) My death. 2) The victory of Bait-ul-Maqdas… 3) The abundance of sudden deaths in my Ummah. 4) Fitna or evil in my Ummah, which would take a lot of place among them. 5) The abundance of wealth in my Ummah so much so that if you give someone hundred (100) Dinar even, so he would become angry (considering it less). 6) There would be a fight between you and Bani Asfar (Zionist Forces), there would be eighty (80) divisions in their army and each division would have twelve thousand (12000) soldiers. On that day, Muslims’ camp would be at a place namely ‘Al-Ghauta’ which is situated near the city of Damascus.” (Tabraani, Baihaqi).
- The Prophet (PBUH) said: “O people of Syria! May you have goodness and wellness! O people of Syria! May you have goodness and wellness! O people of Syria! May you have goodness and wellness”. The Companions (RA) asked: “For what reason? O the Prophet (PBUH) of Allah!” The Prophet (PBUH) said: the angels of mercy have extended their arms over this country of Syria.” (Because of which special blessings

are being revealed on this holy land) (Tirmizi 3954, Musnad Ahmed).

- The Prophet (PBUH) said: “Hashar (Last Day) would be established from the land of Syria.” (Musnad Ahmed, Ibn Majah).
- The Prophet (PBUH) said: “The revelation of Eisa (AS) would be at the White Tower in the East of Damascus.” (Al Mu’jam Al Kabeer by Tabraani).

Nowadays, in this holy land, especially Syria, bloodshed is going on without any reason. Thousands of Muslims would have been martyred till the writing of this essay. According to the precious sayings of Holy Prophet (PBUH), Muslims are brothers to one another and are similar to a body, therefore, it is our religious and moral duty that we should do special prayers to Allah about the settlement of peace in this area. O Allah! Unite the Muslims of this area, Raise the flag of Islam, and Make the situations of Muslims well in Syria. O Allah! Cease the bloodshed of Muslims in Syria. O Allah! Bless this holy land with peace and tranquillity. O Allah, unite the Muslims of Syria and Palestine to fight against the opponent forces of Islam. O Allah! Help the oppressed Muslims of Syria and Palestine. O Allah! Keep the Muslims of the country of Syria firm on their religion (Islam). O Allah! Demolish and destroy such factors who want to put discrimination and hatred among the Muslims of Syria, Amen!

Note: This essay is written with the help of different Arabic books, especially Fazail Al Shaam Lil Hafiz Muhammad Bin Ahmed Bin Abdul Hadi Al Damshki Al Hanbali Al Mazhab (who is famous with the name of Ibn Abdul Hadi) (705-744 Hijrah). At every possibility, the translation of

Ahadith is carried out very carefully, May Allah accept this service, Amen!

As usual, this essay of mine is comprised of only Sahih Ahadith.

The Scholarly Services of Sheikh Muhammad Zkaria

Maulana Muhammad Zkaria (RHA.), known as *Sheikhul Hadith* (great scholar of Hadith) was born in a highly educated family, in *Kandhla, Muzaffar Nagar, UP* (India) on 10th Ramadan 1315A.H (12th February 1898 A.D). His father's name was *Muhammad Yahya*, who was one of the prominent teachers of Hadith in *Mazahirul Uloom, Saharanpur* (India) a well-known and prominent Islamic seminary. His uncle *Sheikh Muhammad Ilyas* was a graduate of *Darul Uloom Deoband*, who laid the foundation of *Tablighi Jama'ah*, a missionary movement that came in to existence with the purpose of religious reforms in Islamic Ummah, extending across the globe within a short span of time due to sincerity, righteousness and complete dedication of its founder.

Maulana's cousin *Sheikh Muhammad Yousuf*, son of *Sheikh Muhammad Ilyas*, is the author of the book *"Hayatus Sahabah"* that has been translated into various languages and published in several countries.

In short, the family of *Maulana Mohammad Zkaria* was highly educated family and had the honour of contributing over hundred books in both Arabic and Urdu. But the obvious evidence of their sincerity is that all those books do not have copy right reserved for the family. Thus we see many publishers of the world, in particular publishers from Lebanon, are freely publishing their Arabic books. Now these books are so popular that one can easily purchase most of these books from almost every big book store of Saudi Arabia.

Sheikh Zkaria got admitted to *Mazahirul Uloom Saharanpur* which was established 6 months after the establishment of *Darul Uloom Deoband* and now secures the important position in the top Islamic Madarsas' list in the Indian subcontinent. When he was 12 years old, he received his early education from his father and uncle and later studied Hadith under *Maulana Khalil Ahmad Saharanpuri*.

When Sheikh reached 20 years of age, his father died and *Mazahirul Uloom* management appointed him as a teacher. In 1341A.H, 6 years later, *Sheikh Khalil Ahmad*, who was his Hadith mentor persuaded him to become the teacher of Hadith and start teaching *Bukhari Sharif*, which is the most authentic book of Hadith. Only men with extensive knowledge of Hadith are permitted to teach. In 1345 AH, he moved to the city of the Prophet (PBUH) *Al-Medina Al-Munawwarah* and was appointed as a teacher of Hadith in *Madrasa Al Uloomush Shari'ah* where he taught *Sunan Abu Da'ood* for 1 year. This Madrasa still exists and is run by the son of *Saiyed Habib Madani*. During his stay in Medina he started writing the famous book *Aujazul Masaalik* while he was 29 years old. One year later in 1346 he came back to *Mazahirul Uloom* and continued teaching *Saheeh Al-Bukhari* and *Sunan Abu Da'ood* for 42 years. However, *Sheikh Zkaria* (RHA) spent over 50 years teaching and writing books of Ahadith that helped thousands of students across the world to quench their thirst for the knowledge of Hadith.

The Sheikh made several visits to *Makkah* and *Medina* to perform *Hajj*. In 1345 A.H. when he was in Medina accompanied by his teacher *Sheikh Khalil Ahmad*, his

teacher died and was buried in *Jannatul Baqee'* besides the graves of the Prophet's family (*Ahl-e-Bait*) where the burial is prohibited now. Maulana Zkaria too aspired to have the privilege of dying in the city of *Medina* and it was fulfilled. He too died in *Medina* on 1st Shaban 1402A.H. (24th May 1982A.D.) and was buried in the same graveyard besides his teacher on the recommendation of the then assistant governor of *al-Medina-al-Munawwarah Saiyed Habeeb Madani's* nephew. A large number of people including all Imams of *Masjid-e-Nabawi* attended the funeral.

It is reported by *Abdullah bin Umar* (RA) that the Prophet (PBUH) said "The one who has the means, must migrate to Medina and die here because I am supposed to intercede those who die here" (*Tirmizi*).

Sheikh Zkaria was awarded Saudi nationality in the last stage of his life and travelled to South Africa and India with his Saudi passport. His disciple *Sheikh Abdul Hafeez Abdul Haque Makki* has also got the Saudi nationality who migrated to *Makkah* in 1952 along with his family. Now he owns the *Imdadiyah* book store which focuses mainly on publishing Arabic books of Indian and Pakistani authors.
Sheikh has written over 100 books in Urdu and Arabic. Below is the brief introduction of his few books.

Aujazul Masalik

(أوجز المسالك إلى مؤطا مالك)

A book in Arabic comprising 18 volumes. It is a commentary of *Mu'atta Imam Malik*. It took him almost 29 years to complete this voluminous book which he had started during his stay in Medina when he was 29 years

old. This book achieved so much popularity that various publishing houses of Lebanon and Saudi Arabia have sold out thousands of copies so far. Scholars of almost all the sects in particular *Malikis* hold it in high regard and study it to acquire knowledge of complicated and minor issues.

Al Abwab Wattarajim Lil Bukhari

(الأبواب والتراجم للبخاري)

This book deals with the chapters of *Jami' Al-Bukhari.* The chapters of *Jami' Al-Bukhari* is one of the complicated riddles that requires extensive knowledge for the scholars of Hadith to solve. In this book he gathered all the explanations to the chapters given by *Shah Waliullah Dehlawi* and *Ibn-e-Hajr Asqalani* along with his own scholarly opinions and views.

Lami' Uddarari

(لامع الدراري)

Basically this book is the modified Arabic collection of *Bukhari's* lessons given by *Sheikh Rashid Ahmad Gangohi* which his father *Sheikh Muhammad Yahya* has scribbled down in Urdu. It is the result of 10 years persistent efforts that the Sheikh was able to author this book.

Bazlul Majhood Fi Halle Abu Da'ood

(بذل المجهود في حل أبي داود)

This book actually was written by *Sheikh Khalil Ahmad*. But for some reasons he could not complete. So *Sheikh Zkaria* undertook the responsibility of completing the rest.

It is believed that he spent more time than his teacher to complete this book.

Al Kaukabuddurri AlaJami' Attirmizi

(الكوكب الدري على جامع الترمذي)

This book is also a collection of *Jami Tirmizi's* lessons given by *Sheikh Rashid Ahmad Gangohi*. *Maulana Zkaria* translated those lessons into Arabic, adding his own remarks to the book.

Juz'o Hajjatil Wida Wa Umratin Nabi

(جزء حجة الوداع وعمرات النبي)

This book offers elaborate account of Prophet's Hajj and Umrah. It also mentions the various issues related to Hajj and Umrah and present names of the places where the Prophet (PBUH) stayed or passed by during Hajj and Umrah.

Khasa'il Nabawi Sharah Shama'il Tirmizi

(الخصائل النبوي شرح شمائل الترمذي)

In fact this book is the detailed review of the book *Ashshama'il Al Muhammadiyah* written by *Imam Tirmizi* which has been translated into English also.

As mentioned above, Sheikh Zkaria wrote over hundred books both in Arabic and Urdu. This short article does not have enough space to list them all. That is why I will prefer to name a few of them.

Sheikh's some other Arabic Books:

وجوب إعفاء اللحية، أصـــول الحديث على مذهب الحنفية، أوليات القيامة، تبويب أحكام القرآن للجصـاص، تبويب تأويل مختلف الأحاديث لابن قتيبة، تبويب مشـكل الآثار للطحاوى، تقرير المشـكاة مع تعليقاته، تقرير النسـائى، تلخيص البذل، جامع الروايات والأجزاء، جزء اختلاف الصـــلاة، جزء الأعمال بالنيات، جزء أفضـــل الأعمال، جزء أمراء المدينة، جزء أنكحته صـــلى الله عليه وســـلم، جزء تخريج حديث عائشـة فى قصـةبريرة، جزء الجهاد جزء رفع اليدين، جزء طرق المدينة، جزء المبهمات فى الأســـانيد والروايات، جزء ما قال المحدثون فى الإمامالأعظم، جزء مكفرات الـذنوب، جزء ملتقط المرقـاة، جزء ملتقط الرواة عن المرقـات، حواشي على الهداية، شرح سلم العلوم ، الوقائع والدهور.

Sheikh's some Urdu Books:

الاعتدال فی مراتب الرجال، آپ بیتی (۷ جلدیں)، اسـباب اختلاف الائمہ، التاریخ الکبیر، سیرت صدیق ؓ، نظام مظاہر العلوم (دستور)، تاریخ مظاہر العلوم، شرح الألفية (تین جلدیں) ، اکابر کا تقویٰ، اکابر کا رمضـــان، اکابر علماء دیوبند، شــریعت وطریقت کا تلازم (اس کا عربی زبان میں ترجمہ مصــر ســـے شـــائع ہوچکا ہے) ، موت کی یاد، فضائل زبان عربی، فضائل تجارت، اور فضائل پر مشتمل ۹ کتابوں کامجموعہ فضائل اعمال ۔

Note:

This article is a brief introduction of *Sheikh Muhammad Zkaria* and the contributions made by him in the field of Hadith. For further details I recommend the readers to study *Maulana Sayed Abul Hasan Nadawi's* book *Tazkirah Sheikhul Hadith Maulana Muhammad Zkaria*.

A Personal Profile of Maulana Mohammad Ismail Sambhali

One of the oldest places in District Moradabad, Sambhal, holds an important position in the historical Rohailkhand region for its academic and intellectual bountifulness. The great luminaries like Sheikh Hatim lit the light of intellectualism and Mullah Abdul Qadir Badayuni and Abul Fazl came here to acquire knowledge and seek wisdom.

There has been no dearth of people who sacrificed their lives for their country. During the 1857 upheavals when Prince Feroz Bakht came to Sambhal, Munshi Imamuddin who has been Deputy Mir Munshi during the reign of Akbar Shah II welcomed Prince Feroz Bakht with great passion and galore. Furious over this, the British hanged him in Moradabad and threw his body in lime kiln and confiscated his property which was later auctioned. His friend Maulana Ghulam Rasool Sambhali was also sentenced to death. Munshi Nooruddin, the grandson of Munshi Imamuddin also participated in Khilafat Movement. He was sent to jail when he was President of Meerut Congress. The rioters attacked his residence at Garhmukteshwar and killed him.

There is a long list of people in the history of Sambhal who confronted with British and posed great resistance with their historic acts of gallantry. Maulana Ismail Sambhali's younger brother Abdul Qaiyyum, Lala Prem Pal, Qari Abdul Haq, Maulana Maqsood Turki, Chaudhary Riyasat Ali, Lala Chandulal, Lala Roop Kishor, Maulvi Noorul Hasan, Sheikh Abdul Raheem, Chetan Swaroop, Radhey Lal Poddar, Munshi Moinuddin, Maulvi Sultan Ahmad,

Maulvi Abdul Waheed and Maulana Ismail Sambhali are prominent among such people.

In the context of Freedom Fighter Maulana Ismail Sambhali Welfare Society, a personal profile of Maulana Mohammad Ismail Sambhali and his national and community services is presented here to help the new generation get acquainted with his exemplary deeds so that his life remains to serve the people as path showing torch of enlightenment.

Maulana Ismail Sambhali belonged to a famous city of UP, Sambhal in district Moradabad. His correct date of birth is, even though, unknown I tis guessed that he was born in 1899 at Mohallah Deepa Sarai. He belonged to the Sarwar Waley family of Turk community. His father, Munshi Kifayatullah was considered among the educated people of the area and was famous with the nickname ‘Munshiji’. His grandfather’s name was Sarwar Husain who was a native to village Mundha in J. P. Nagar. Later he shifted to Sambhal. His family surname, Sarwar Waley was due to his grandfather’s name.

He read the Holy Qur’an and received primary education at Madrasatul Mohammadia, Deepa Sarai and was admitted to class VI to continue further education in English against his mother’s wish. She wanted him to get Arabic education and finally her will prevailed. Meanwhile, his father passed away and he was sent to his elder brother at Bahawalpur where he had the honour to receive education from Maulana Farooq Ahmad, Sheikhul Hadees and Head, Jamia Usmania. Maulana Farooq Ahmad was the disciple of Shaikhul Hind Maulana Mahmoodul Hasan and relative of Maulana Mansoor Ansari who was put on

exile in false accusation of abetting and participating in the freedom movement. He was extremely unhappy with British and a staunch supporter of freedom struggle. It was his company that helped in stir a sense of nationalism in the heart of Maulana Ismail Sambhali and inspired him to participate in the freedom struggle.

After completing education at Bahawalpur, Maulana Ismail Sambhali returned to his native place, Sambhal and continued with his education at Madrasa Sirajul Uloom. In the meantime the barbaric incident of Jalianwala Bagh took place that put the whole of India on fire. A public strike was observed in Sambhal as well and a mass gathering of all communities was organized at the gardens of Gul Chhatar. Maulana Ismail Sambhali delivered a very inspiring speech at the mass convention. Maulana was the youngest among all orators yet his oration impressed the public most and thus his national and political life began. Mualana gained popularity as *Raeesul Muqarrareen* (master orator).

When the British defeated Turkey, the resulting loss and the sense of defeat made the Muslims furious. On November 22, 1919 the Khilafat Committee was founded and the Jamiatul Ulema-e-Hind took birth in Delhi. The Khilafat Movement was pronounced throughout the country. Just months after the sad demise of Sheikhul Hind Maulana Mahmoodul Hasan, Maulana Ismail Sambhali took admission in Darul Uloom Deoband where his nationalist ideas and concepts received firmness. He started partaking in the nationalist activities with much vigour and zeal and despite him being a student he was arrested on February 22, 1921 for his radical ideas and inflammatory speeches. After two – three days, his case

was heard at Moradabad Jail and he was sentenced to two years' rigorous imprisonment. During those days, political detainees were generally subject to extreme brutalities. Maulana and his companions bore all types of atrocities. They were put under penal servitude, were imprisoned in small cages and were compelled to sleep handcuffed. Precisely, they were put to all types of brutalities but did not tender apology despite the initiation on the part of the Collector. Finally, he was released after the term of his punishment was over. Back to home he concentrated on completing his education. He joined Madrasatul Sharã at Katra Moosa Khan, Mian Sarai where he received education in various arts with full concentration from Maulana Abdul Majeed, Maulana Kareem Bakhsh and Maulana Mohammad Ibrahim. He went to Darul Uloom Deoband again to gain certificates from Maulana Syed Anwar Shah Kashmiri, Maulana Shabbir Ahmad Usmani and other teachers. After completing courses at Darul Ulloom Deoband he joined Jamia Qasmia Madrasa Shahi, Moradabad as a teacher in later 1924. The country's condition had changed by the time, Khilafat had come to an end, there were communal disturbances throughout the country and Congress had suspended its Civil Disobedience Movement. Mahatma Gandhi was imprisoned for six years and radical organizations had started gaining prominence. The distinguished people too were feeling let down but Maulana Mohammad Ismail Sambhali's did not stagger and he kept moving ahead with full confidence.

In 1930 a radical change took place. The Congress proclaimed complete freedom. On January 26, 1930 Independence Day was celebrated throughout the country. On March 13 Mahatma Gandhi commenced his

famous Dandi March in violation of the laws of salt. A Civil Disobedience Movement was also commenced.

The government put the nationalist people to extreme brutalities. They were mercilessly beaten, shot by guns and imprisoned. The Jamiatul Ulema sensed the need of the hour and vowed to support Congress in its Civil Disobedience Movement. It established a *Daira-e-Harabia* (Circle of War). Mufti Kifayatullah, Mualana Ahmad Saeed, Maulana Husain Ahmad and Maulana Mubarak Husain Sambhali were arrested one by one as the dictator of Jamiatul Ulema. Maulana Mohammad Ismail Sambhali was the seventh in this order to be arrested and was sentenced to six months' rigorous imprisonment. He was initially put in the B class of Delhi Jail but was later transferred to Multan Jail. He was finally released after the completion of punishment.

After the announcement of Central Assembly elections in 1934 a Muslim Unity Board was constituted under the president ship of Raja Saleempur. The Board was entrusted with the responsibility of monitoring elections in United Province, Central Province and Bihar and Madras provinces. Shahjahanpur and Bijnor seats witnessed close competition between Sir Yaqub and Mr. Kareemur Raza Khan who was Board's candidate. The Unity Board In-charge of Moradabad Board was Maulana Mohammad Ismail Sambhali. He participated in the elections very actively and the Board candidate won the election. It was in fact the success of Jamiatul Ulema and Maulana Ismail Sambhali and it added to his personal influence immensely.

When the time came for Provincial Assembly elections, the Muslim League Parliamentary Board came to existence. On behalf of Maulana Ahmad Saeed, Nazim of Jamiatul Ulema Mohammad Ali Jinnah was given the right to nominate members to the parliamentary board. Mr. Jinnah nominated 22 members from 56 out of which 20 were of Jamiatul Ulema and two of Ahrar. The Provincial Boards were under the control of Central Board. Maulana Ismail Sambhali was admitted to UP Board. He was also declared candidate from Sambhal of Moradabad and Tehsil Bilari constituencies. Those days the land lords, nawabs, kings and English title holders enjoyed great immunity and British supported people were considered prominent in the society. The nationalists participated in the election to defeat the pro-British candidates. The eminent personality of Sambhal, Nawab Ashiq Husain Khan was given ticket against Maulana Mohammad Ismail Sambhali. Nawab Ashiq, being chairman of Sambhal Board for twenty years and special magistrate for almost same period, was a respectable man and used to render a tax of rupees ten thousand per annum to the government . He also enjoyed an influence over the electorate yet he was miserably defeated in the election. Maulana Ismail Sambhali's success was historic and this provided as a great boost to the nationalists. At other places the candidates of Muslim League won but after elections Mr. Jinnah tried to include the members of pro-government parties in Muslim League while they had been against the League. Some of them were of ill character. However Mr. Jinnah succeeded in getting the resolution of the admission of these members in Lucknow session and did not give ear to the objections raised by other members. Mr. Zaheeruddin Farroqui and others tried to object and said that we should consider the fact that Jamiat has helped the

League and it is lenient towards Congress but Mr. Jinnah out rightly silenced them saying that these people had been admitted in the Board and Jamiat or Ahrar had no right to against the principle. Hearing these words, Maulana Ismail Sambhali rose in his seat and with an exemplary confidence said that we joined hands with you for the election purpose and not because we had left our beliefs, principles and objectives. We have the right to follow our own resolution. The full text of Maulana Ismail Sambhali's speech has been reproduced by Maulana Husain Ahmad Madni in his book. Mr. Jinnah admitted all those people in the League who had been against the freedom of the country and were loyal to British. Maulana Ismail Sambhali and his likeminded colleagues who were a Congress and Jamiat sympathizer formally joined the Congress.

In 1939, the war in Europe started and the Indian government without taking the members in confidence sent the Indian army to war. The Congress opposed the move and boycotted the Assembly. It convened its session at Ramgarh on March 20-21, 1940 under the president ship of Maulana Abul Kalam Azad. The Civil Disobedience Movement was pronounced in the session and finally in the end of 1940 the non-violent civil disobedience movement commenced. A programme was chalked out for individual speeches. Maulana Ismail Sambhali was arrested in Moradabad during the movement and was sentenced for nine months' imprisonment. In August 1942, Congress gave the famous 'Quit India' slogan. Mahatma Gandhi was arrested and sent to Sabarmati Jail. There were arrests everywhere in the country. Maulana Ismail Sambhali was again arrested in Sambhal and was put

under house arrest at Moradabad Jail for indefinite period. Later he was released after one year.

In 1946, when the elections were declared, the tussle between Congress and Muslim League was at the height. Muslim League carried venomous but impressive slogans. Supporting the Congress was a daring step and Mualana Ismail Sambhali dared to fight against Muslim League. Initially he was declared defeated due to the cheatings but after the election petition on the part of Maulana, he was declared elected without any re-election. He remained MLA till 1952 and had to leave the teaching at Madrasa Shahi Moradabad in 1946 due to his preoccupation.

Maulana Ismail Sambhali did not participate in the 1952 elections and stationed at Delhi as the Nazim-e-Ala of Jamiatul Ulema. He served Jamiat for four years and remained busy in social and political affairs. In 1957 he resigned from Jamiat and returned to Sambhal. On the order of his spiritual master Maulana Husain Ahmad Madani and requests of administrators of Madrasa Chilla he accepted to serve it as Sheikhul Hadees.

In 1962, he was appointed as Sheikhul Hadees at Madrasa Imdadia, Moradabad and served there for about three years. Later on repeated requests he joined Madrasa Taleemul Islam, Anand, Gujarat and remained there for eight years as Sheikhul Hadees teaching Bukhari and Muslim. In 1974, he shunned the idea of service and returned back to Sambhal and engaged himself in the literary work only to complete the half hatched books. “Maqalat-e-Tasawwuf”, “Akhbarul Tanzeel” (the Qur’anic prophesies) and “Taquleed-e-Aimma” are some important books authored by him. Meanwhile he went to Mawana,

Meerut on the request of people and stayed there for about eight months. He taught Qur'an's translation and analysis at Mawana. In his last age, he spent a few Ramadhan months in Bombay delivering lectures on the translation and analysis of Qur'an every night after Tarawih. He fell sick in the last Ramadhan of his life yet he, disregarding the opposition of family members, went to Bombay on the request of people. Everyday after Iftar he used to take injection to be able to deliver the lecture after Tarawih and the whole Ramadhan passed this way. After returning to Sambhal he succumbed to the weakness and was admitted to the Moradabad government hospital. People of all faith, belief, opinion and social and political association came in flocks to see him at the hospital. Several teams of doctors were attending him. The former health minister Mr. Daudayal Khanna along with his companions and the CMO came to see him but nothing could help and his condition kept deteriorating. He insisted family members to take him home. The unconsciousness had engulfed him. He was given the oxygen aid and lifesaving injections to take him alive to Sambhal by an ambulance. He was under deep unconsciousness on the way to Sambhal when he suddenly raised his right hand towards the sky and recited the Kalma loudly in the same typical manner as was seen in his speeches. After one hour from arriving home, he bid last farewell to the world at 1:30 p.m. on Sunday, the 23rd November 1975 after one and half months' prolonged illness.

Maulana Marghoob-Ur-Rahman (Rha), the Rector of Dar-Ul-Uloom Deoband

By becoming the heartbeat of the Muslim Ummah, Dar-ul-Uloom has been providing the wealth of knowledge as well as good practices and training of character-building to the pupils of the studies of Prophethood for approximately one hundred and fifty (150) years. Its real asset is the trust in Allah, (Tawakkul Alallah). This institution is providing its remarkable services continuously with the blessings of Allah and the donations of Muslims, and without any government aid or any permanent mode of income.

The last rector of this institute, Maulana Marghoob-ur-Rahman (RHA) was born approximately hundred (100) years ago in a wealthy family in the city of Bijnaur. His father, Maulana Mashee'atullah (RHA) was a rich landlord of the city of Bijnaur. He was also a member of the advisory committee of Dar-ul-Uloom Deoband. Maulana Marghoob-ur-Rahman (RHA) finished his studies from Dar-ul-Uloom Deoband in 1932. He got the studies of Ifta (legislation) from Maulana Mufti Sahool (RHA). After finishing his studies, he spent approximately twenty five (25) years as an Imam in a mosque of his town, but he never took any remuneration for this service. Rather, he himself fulfilled different financial needs of the mosque. He was selected as the member of the advisory committee of Dar-ul-Uloom Deoband. In order to fulfil this responsibility, he always borne the expenses of his travelling, whenever he travelled to Dar-ul-Uloom Deoband, he always paid the cost of tea, he had taken in Dar-ul-Uloom.

After the centenary in 1981, he was appointed Vice-Rector and became Rector in 1982 and till his death on 1st Muharramul-Haraam 1432 Hijri corresponding to 8th December 2010 AD, he remained on this position.

In the crucial situations of 1982, Maulana took the responsibility of the leadership and management of Dar-ul-Uloom Deoband. He used his God-gifted skills and wisdom to discipline this institute for thirty years consecutively and performed excellent services in this regard.

Maulana (RHA) did not take any salary during his thirty years' tenure. He even used to pay the rent of the room which was allotted to him for residing there. He used to pay the costs of his guests himself, even if they came during the office hours. Maulana (RHA) sold a big portion of personal assets and spent it on Dar-ul-Uloom. Apart from this, he used to give donations most often. Maulana (RHA) never insisted on his opinions, but after coming to a term, he strictly followed its implication. He always inquired from the responsible personnel about the spent money. He worked with the team spirit in a patient manner. Thirty years back, the annual budget of Dar-ul-Uloom at the time, when he became the Rector, was fifty Lac Rupees approximately. As the number of pupils increased, and the construction activities are also in progress, therefore the annual budget is fourteen Crore Rupees now.

The role of Maulana (RHA) in the protection of Dar-ul-Uloom and to take it to an esteemed position is highly commendable. Maulana (RHA) was a generous and pious religious scholar. He had a humble and down-to-earth

personality, an epitome of modesty and greatness. We pray that May Allah forgive Maulana (RHA), raise his status and grant him a higher position in the Paradise. May Allah protect all religious institutions specially Dar-ul-Uloom Deoband from all kinds of evils. Amen, thumma Amen! Hence it is requested to all the dedicators and well-wishers of Dar-ul-Uloom to pray for his forgiveness and for sending him virtues.

Dr. Muhammad Mustafa Azmi & His Contributions towards Hadith

Sheikh Muhammad Mustafa was born in Mau, Uttar Pradesh, India around 1930A.D. (1350A.H.). He graduated from a well-known Islamic seminary of the Indian subcontinent **Darul Uloom Deoband** in 1952A.D (1372A.H.). Afterwards, he moved to Egypt and got the **"Certificate of Alimiyat with permission to teach"** from **Al- Azhar University** in 1955A.D. The same year, he went to Qatar where he taught Arabic to non-Arab students and later became a librarian in the National Public Library there. As he had deep interest in the science of Hadith serving in the library helped him to work on various manuscripts of Hadith.

In 1964 A.D, Sheikh joined **Cambridge University, UK** for PhD under the guidance of A.J. Arbury and Prof. R.B. Sergeant. His topic was **"Studies in the Early Hadith Literature"**. After completing doctorate he returned to Qatar and served as the director of the National Public Library for two years there.

In 1968, Sheikh was appointed as Associate Professor at **Ummul-Qura University**, Makkah. In 1973 he joined **King Saud University** as Professor of Hadith sciences. He remained there until his retirement in 1991. From 1968 up to his retirement, Sheikh oversaw many research works on different subjects of Hadith which were carried out by the students of both **Ummul-Qura** and **King Saud Universities**. He also served as member of various educational and research institutions across the Kingdom of Saudi Arabia.

Other honorary posts:

Besides being Associate Professor at **Ummul-Qura University** and Professor of Hadith sciences at **King Saud University**, Sheikh has also held other honorary posts in Saudi Arabia and abroad as follows:

1. Chairman of the Dep. of Islamic Studies, College of Education **King Saud University**.
2. Visiting Scholar at the **University of Michigan**, Ann Arbor, Michigan (1981-82).
3. Visiting Fellow of **St. Cross College**, Oxford, England (1987).
4. Visiting Scholar at the **University of Colorado**, Boulder, Colorado, USA (1989-91).
5. King Faisal Visiting Professor of Islamic Studies at **Princeton University**, New Jersey (1992).
6. Member of Committee for Promotion, **University of Malaysia**.
7. Honorary Professor, Dept. of Islamic Studies, **University of Wales**, England.

In 1980, Sheikh received the prestigious King Faisal Award for his following works on Hadith:

1. ***Diraasaat fil-Hadith Nabawiwa Tarikh-e-Tadweenihi*** (دراسات في الحديث النبوي وتاريخ تدوينه):
   Arabic translation of his doctoral thesis. In this book Sheikh has answered all the questions generally raised by the Orientalists to challenge the traditions of the Prophet (PBUH).
2. ***Saheehibn-e-Khuzaymah*** (صحيح ابن خزيمة):
   This book has been compiled by *Ibn-e- Khuzaymah (RHA)*. It consists of the authentic Ahadith which were included by the authors of both *Saheeh Al-*

Bukhari and *Muslim*. Sheikh edited this book and got it published in four volumes.

3. ***Computerization of the text of Ahadith***:
   One of the Sheikh's important achievements is that he is the first who computerized the Arabic texts of the books of Ahadith.

Scholars of the Indian subcontinent have the privilege to contribute to the science of Hadith in all possible ways. That includes teaching Ahadith, writing commentaries and books to defend their authenticity and transforming them into computerized books.

By editing books of Ahadith and answering the objections of the Orientalists regarding the compilation of the Holy Qur'an and Hadith, Dr Muhammad Mustafa Azmi has served Islam at such a high level that even non-Muslim scholars of the world acknowledge his deep knowledge and insight into the science of Hadith.

Although Sheikh Azmi has lived in Saudi Arabia with his family for decades, yet he has not forgotten his mother land. He still keeps visiting India as his health permits and contributes in all the possible ways for the betterment of the people of his area. Sheikh has a daughter named Fatima Mustafa Azmi. She has completed M.Com and Ph.D. from America and now she is an Associate Professor at **Sheikh Zaid University**. He also has two sons Aqeel Mustafa Azmi and Anas Mustafa Azmi. The elder one Dr. Aqeel has completed Master's degree in Engineering and PhD from America and now he is an Associate Professor at **King Saud University** while the youngest son Dr. Anasholds a Ph.D. from the UK and works in the **King Faisal Specialist Hospital**.

Brief introduction of Sheikh's academic services:

1. **Studies in early Hadith literature:** It is the doctoral thesis of Sheikh Muhammad Mustafa in English language and is included in the syllabus of various universities in the eastern and western countries. The first edition of this book was published in Beirut in 1968 and the second and third in America in 1978 and 1988 and still continues to be published. It was translated into Turkish and Indonesian languages in 1993 and 1994 respectively.
2. ***دراسات في الحديث النبوي وتاريخ تدوينه*** **:**
   It is the Arabic translation of his thesis and consists of 712 pages. Both books deal with the history of compilation of Hadith and assert that the process of compilation of Hadith began in the life of the Prophet PBUH not in the second or third century of *Hijri* as many people allege.

3. ***منهج النقد عند المحدثين نشأته وتاريخه*** **:**
   As name suggests in this book Sheikh deals with the methodology of Scholars to measure Hadith's authenticity and non-authenticity. It proves that the criteria which scholars of Hadith set to authenticate the collection of Ahadith is of such a high level that has no example even in the present world to validate anything. This book is in Arabic language and is included in the syllabus of **Islamic University**, Al-Medina Al-Munawwarah. Its first, second and third editions were published respectively in 1975, 1982 and 1983 in Riyadh and is still being published by different publishing houses.

4. **Studies in Hadith methodology and literature:** This book deals with the method and literature of Hadith that helps comprehend the Ahadith properly. It also replies to all the questions of Orientalists regarding authenticity of Ahadith. Sheikh has divided the book into two volumes. First volume discusses the methodology whereas, the second one concentrates on Ahadith from literary perspective. This book also is a part of syllabus in many universities and has gone into several editions.
5. **The history of the *Qur'anic* text from revelation to compilation:**
   This book is one of the significant works of Sheikh Muhammad Mustafa in which he describes the history of compilation of the *Qur'an* and highlights its authenticity over other divine books after making detailed comparison between their methods of compilation. He also gives elaborate account of the way Zaid bin Thabit (RA) adopted to give final shape to the Holy *Qur'an*. Unfortunately this book has not yet been translated into Arabic or Urdu due to declining health of Sheikh. But during my meeting on 8th February, 2013 he expressed his desire that somebody should come ahead to translate it.
6. **On Schacht's Origins of Muhammadan Jurisprudence:**
   This book presents detailed analysis and critique of the book of the noted Orientalist Joseph Schacht and gives convincing answers to all the questions raised by the author regarding the Islamic Jurisprudence. This book also is a part of syllabus in various universities and has been translated into Turkish, Arabic and Urdu languages.
7. ***كتاب النبي:***

Historians in general count 40 to 45 companions of the Prophet (PBUH) who were assigned to write on behalf of the Prophet, but Sheikh Azmi has recorded with historical evidences in this book over 60 companions who used to write for the Prophet. The first edition of this book was published in Damascus in 1974, in Beirut and Riyadh in 1978 and 1981. Now it has been translated into English and published.

8. ***المحدثون من اليمامة إلى 250 هجري تقريبا*:**
There are many books available about the scholars of Hadith from different cities of the world. But it is the only book dedicated to highlight the scholarly services of the scholars from the city of Yamamah.

9. ***موطا إمام مالك*:**
It is one of the most reliable books of Hadith which was written by Imam Malik (RHA). Sheikh edited it and published it in 8 volumes. He has also worked on the *Ruwat* (narrators of Hadith).

10. ***صحيح ابن خزيمة*:**
As mentioned above, it is one of the important books of Hadith by Ibn-e-Khuzaima which comprises the most authentic Ahadith after Saheeh Al-Bukhari and Muslim. This book has vanished for a long period, even some people believed that it no longer exists in the world. It was Sheikh Muhammad Mustafa who first discovered the book and worked on it. Now it is available in 4 volumes. The first edition was published in Beirut in 1970, second and third in Riyadh and Beirut in 1982 and 1993 and still continues to be published.

11. ***العلل لعلي بن عبد الله المديني*:**
A book on the *Rijaal* of Hadith has been edited by Sheikh Muhammad Mustafa.

12. ***سنن ابن ماجة*:**

A book of Hadith which was edited and computerized first by Sheikh Muhammad Mustafa. The idea of computerizing the books of Hadith came to Sheikh's mind when he was doing his PhD in **Cambridge University**. And he even worked on some of them there.

13. ***مغازي رســـول الله صـــلى الله عليه وســـلم لعروة بن زبير برواية أبي الأسود:***

    Urwah bin Zubair the renowned *Tabi'ee* was the first to write a book on the Prophet's biography named *Maghazi Rasoolullah.* This book was published in Riyadh in 1981 after Sheikh's critical review and analysis of the book. *Maghazi Rasoolullah* is also an obvious proof that the scholars of Islam started writing Prophet's biography just after his death. *Idarah Thaqafat Islamiah, Pakistan* published Urdu translation of that book in 1987.

14. ***Manuscript of Saheeh Al-Bukhari*:**

    Sheikh Muhammad Mustafa has the honour of editing the manuscript of Saheeh Al-Bukhari with additional footnote by various scholars which was prepared in 725A.H and discovered from Istanbul in 1977A.D.

In short, Sheikh Muhammad Mustafa's services towards Hadith are very profound. They surround almost every aspect of the science of Hadith. The most important of them is his work on Hadith literature and methodology, critical analysis of Schacht's Origin of Muhammadan Jurisprudence, history of the *Qur'anic* text from revelation to compilation, scholarly reviews and editing of various collections of Ahadith that would have otherwise remained unknown to the world and computerization of Hadith texts. Most of his books are available online for free download.

May Allah grant us success in benefitting from his works and enhance our knowledge of Hadith Science, Amen!

Author's Introduction

Dr. Mohammad Najeeb Qasmi is an alumnus of Darul Uloom Deoband and Jamia Millia Islamia, New Delhi. Beside hundreds of short Islamic articles that he keeps contributing to various websites, daily newspapers and monthly magazines, he has authored so far 16 books in Urdu and his 14 books have been translated into English & Hindi. He also organizes Hajj Orientation programme once in a year at Riyadh, Saudi Arabia to provide accurate guidance to the pilgrims.

He belongs to an educated family of Sambhal, UP, India. His grandfather Maulana Mohammad Ismail Sambhali was a freedom fighter and a renowned scholar of Hadith. He taught *Bukhari* for 17 years in different institutes of India, whereas his maternal grandfather Mufti Musharraf Hussain worked in various Madaris in India as chief Mufti and *Muhaddith*.

After completing Islamic studies and theology at Darul Uloom Deoband in 1994, Dr. Najeeb Qasmi joined Jamia Millia Islamia University (JMI), New Delhi where he graduated in Arabic and two courses of translation (Arabic into Eng & Vice Versa). He also completed MA in Arabic from Delhi University (DU).

Dr. Mohammad Najeeb Qasmi has been awarded PhD from JMI in 2014 on the topic الجوانب الأدبية والبلاغية والجمالية النبوي من الصـــحيحين في الحديث under the supervision of Prof. Shafiq Ahmad Khan Nadwi & Prof. R. I. Faynan. Dr. Najeeb Qasmi has been working in Riyadh since 1999.

The mobile application (Deen-e-Islam) of his website (www.najeebqasmi.com) is spreading the message of Islam in Urdu, Hindi & English languages. This App is a collection of his 200 articles on different topics, 100 speeches and seven books. This App is available in Play Store as well as Apple Store which can be easily downloaded to a supporting device within 2 minutes even in urban and rural areas of India & Pakistan.

A similar App for Hajj and Umrah (Hajj-e-Mabroor) is also launched. All the issues related to Hajj and Umrah are presented through this App in Urdu, English and Hindi. Once the App is installed, pilgrims will no longer need to carry books of Hajj and Umrah. They can get information using that App and perform their Hajj or Umrah in Sunnah way. The App includes nine speeches, a presentation on how to perform Hajj and Umrah and 23 articles. If App is installed in the mobile phone, pilgrims can use it while being in Makkah, Mina, Muzdalfah and Arafat.
Various famous Ulamas of Indo-Pak, religious institutions and professors of several universities have also recommended to use both Apps (First Islamic mobile Apps of the world in three languages) by writing testimonials in favour of it.

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AUTHOR'S BOOKS

IN URDU LANGUAGE:

حج مبرور، مختصر حج مبرور، حی علی الصلاۃ، عمرہ کا طریقہ، تحفۂ رمضان، معلومات قرآن، اصلاحی مضامین جلد ۱،
اصلاحی مضامین جلد ۲، قرآن وحدیث: شریعت کے دو اہم ماخذ، سیرت النبی ﷺ کے چند پہلو،
زکوۃ وصدقات کے مسائل، فیملی مسائل، حقوق انسان اور معاملات، تاریخ کی چند اہم شخصیات، علم وذکر

IN ENGLISH LANGUAGE:

Quran & Hadith - Main Sources of Islamic Ideology
Diverse Aspects of Seerat-un-Nabi
Come to Prayer, Come to Success
Ramadan - A Gift from the Creator
Guidance Regarding Zakat & Sadaqaat
A Concise Hajj Guide
Hajj & Umrah Guide
How to perform Umrah?
Family Affairs in the Light of Quran & Hadith
Rights of People & their Dealings
Important Persons & Places in the History
An Anthology of Reformative Essays
Knowledge and Remembrance

IN HINDI LANGUAGE:

क़ुरान और हदीस - इस्लामी आइडयोलॉजी के मैन सोर्स
सीरतुन नबी के मुख़्तलफि पहलू
नमाज़ के लिए आओ, सफलता के लिए आओ
रमज़ान - अल्लाह का एक उपहार
ज़कात और सदक़ात के बारे में गाइडेंस
हज और उमराह गाइड
मुख़्तसर हज्जे मबरूर
उमरह का तरीका
पारविारकि मामले क़ुरान और हदीस की रोशनी में
लोगों के अधकिार और उनके मामलात
महत्वपूर्ण वयक्ति और स्थान
सुधारात्मक निबंध का एक संकलन
इल्म और ज़िक्र

First Islamic Mobile Apps of the world in 3 languages
(Urdu, Eng.& Hindi) in iPhone & Android by Dr. Mohammad Najeeb Qasmi

DEEN-E-ISLAM HAJJ-E-MABROOR